SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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VOL. V.—NO. 19. NEW YORK, SATURDAY, SEPTEMBER 6, 1856. WHOLE NO. 227.

Current Items.

TENANT HOUSES IN BROOKLYN.—The following information was furnished by the Mayor of Brooklyn to the Legislative Tenement Committee who are investigating as to the condition of the poor in our cities, for the purpose of making a report to our Legislature, as the basis of some action in the matter. The Mayor placed in Mr. Brevoort's hands the subjoined record of the present number of tenant houses in the city, and the wards through which they are respectively distributed:

Wards.	Houses.	Occupants.	Wards.	Houses.	Occupants.
1	50	1,400	11	25	680
2	59	1,444	12	40	980
3	5	115	13	39	1,576
4	19	496	14	66	1,692
5	115	2,992	15	26	680
6	99	3,492	16	184	5,152
7	29	684	17	10	241
8	6	200			
9	6	108	Total	856	24,156
10	81	2,22[illegible]			

Averaging a fraction over twenty-eight persons in each house.

YELLOW FEVER AT FORT HAMILTON AND SOUTH BROOKLYN.—About fifty deaths have occurred from yellow fever at Fort Hamilton, and it is still raging among the inhabitants of that village who have not fled. Great difficulty has been experienced in procuring nurses, and a few have died without any attendants. Subscriptions have been set on foot in this city for the relief of the inhabitants.

Several deaths from the same disease have also occurred in South Brooklyn, though we believe the fever is receding from that locality. Within the past fortnight, also, the disease has broken out among the U. S. troops quartered in a certain locality on Governor's Island, and several have died from it. It is believed that by the unremitting vigilance and exertions of Health Committees, the pestilence will be prevented from spreading much farther, and the approaching cool weather will probably soon banish it from our shores.

SETTLEMENT OF THE CENTRAL AMERICAN QUESTION.—By the steamship Herman, arrived at this port from Southampton, we have dates to Aug. 15, 1856. The Central American question has been definitely settled. So far as Honduras is concerned, the matter has been arranged between Lord Clarendon and Sr. Don Victor Herran, Plenipotentiary of Honduras in London. The treaties drawn up by these negotiators have already been signed, and consist: 1st. Of a general treaty of amity and commerce. 2d. Of a convention for the adjustment of all claims of British subjects on the Government of Honduras, and for the extinction of any Indian (Mosquito) tribes within the territories recognized as pertaining to Honduras; and 3d. A convention for the restoration to the sovreignty of Honduras of the Bay Islands. The convention for the restoration of the Bay Islands is that which from the circumstance of their occupation aad colonization by Great Britain having been regarded in the United States as a flagrant violation of the Clayton and Bulwer convention, first claims attention, and will excite much interest. The convention restored these islands to the sovreignty of Honduras, only stipnlating, on behalf of the people who have established themselves there under the British occupancy, the perpetual enjoyment of certain rights and privileges. The ground upon whch the restoration is made is the importance of preserving neutral the route of the proposed inter-ocean railway through Honduras.—*Evening State Register.*

WOODEN CAR WHEELS.—Many railroads in England use wooden wheels for passenger cars, constructed on a patent held by an English company. They are composed of sections of strong timber, so interlocked or dovetailed that the centrifugal form can not separate them. The first cost is greater than that of iron, but they claim to be more durable. They are to be introduced on the Cleveland and Cincinnati road and on the Cleveland and Erie.

STATISTICS OF EVANGELISM.—The *Presbyterian Critic* has an article from the Rev. Dr. Stuart Robinson, in which it is stated that, "after a careful comparison and summing up of the religious statistics of the various denominations, the Evangelical bodies of the United States now number thirty thousand ministers, four millions of church members, sixteen millions and a half connected by education and sympathy with them; seventy millions of dollars invested in church property, twenty millions annually raised for the support of ordinances at home, four millions for the spread of the church abroad, and twelve millions of sittings in their houses of worship. In this estimate no account is taken of the many millions of dollars invested in schools, colleges and seminaries, under the control of Evangelical denominations. Thus it appears that, out of a population estimated at twenty-six and a half millions, nearly two-thirds of the whole are members in full communion, or under the direct influence of Evangelical churches.

We are afraid Mr. Critic has reckoned without his host. Are we Spiritualists counted in? or is the Evangelism of the nineteenth century so changed as to discard the faith of its founders, viz., Intercourse with Spirits?

PRAYERS FOR A "SCHISMATIC."—Right Rev. Bishop Doane, of New Jersey, in his address to the Diocesan Convention, takes occasion to allude most touchingly to the unhappy perversion of his younger son to the Romish schism. "But he is the child," concludes the venerable Bishop, "of many tears and many prayers; and there is still hope that he may come to himself. That it may be so, I humbly ask your fervent supplication."

We bespeak moderation in these prayers, for if they should be answered and the young man should really "come to himself," the Bishop would probably mourn his apostacy as much as he now does. Episcopacy does not appear to be near half way from Romanism to a rational religion.

NOVEL SUIT.—A novel suit was recently tried in Newark before Justice Clark, in which a verdict of $100 damages were rendered against a master in favor of an apprentice. The suit was brought for the breach of a covenant in an indenture, made by the Overseers of the Poor, whereby the boy was indentured to a farmer, with a covenant that he should be taught to read and write, as provided by the statute. The boy claimed that he was not so taught, and brought suit against his employer; and after a jury trial, as stated above, a verdict of $100 was given to the boy—the full amount allowed by law in such suits. Though out of his time for some years, he can not yet read with ease.—*Tribune.*

PERSONAL AND SPECIAL NOTICES.

To Our Friends at the West.

THE Editor of this paper proposes to leave New York as early as the first of October, on a lecturing tour through several of the Western States, including Ohio, Michigan, Wisconsin, Indiana and Illinois. The lectures will chiefly relate to the facts, laws and tendencies of Spiritual Intercourse; the spiritual element in all Religions and in the noblest works of genius, ancient and modern; special attention being given to the present living inspiration, and the great Spiritual Reformation of our own time.

S. B. B. will also receive invitations to lecture on literary, philosophical and popular subjects, before Lyceums and scientific institutions. The friends of progress in the numerous cities and villages along the Hudson River, New York Central, Lake Shore or Great Western, and Michigan Central and Southern Railroads, who may desire his services in this capacity, are requested to communicate their wishes, by letter or otherwise, at their earliest convenience. This will be necessary, as we desire to prepare and publish a complete programme of our proposed labors before leaving home.

It will be perceived that this course will render it extremely inconvenient, if not altogether impossible, for the lecturer to accept invitations that may be tendered to him along the route; hence the obvious necessity of making previous arrangements. Address S. B. Brittan, at this office.

Sunday Meetings in Philadelphia.

MEETINGS for lectures on Spiritualism are holden at Sansom-street Hall, in Sansom-street, near Washington Square, Philadelphia, every Sunday, morning and evening.

Mrs. Coan, Test Medium,

Having returned to New York, will sit for manifestations at her rooms, no 115½ Grand street, until Sept 11th. Private sittings, daily, from 9 to 12 A. M. Public circles, Mondays, Wednesdays and Fridays, from 8 to 10 P. M., and on Tuesdays, Thursdays and Saturdays, from 3 to 5 P. M.

Sunday Meetings Resumed.

Spiritualists will resume their meetings next Sunday, Sept. 7th, at Dodworth's Hall, 806 Broadway. Lecture by Judge Edmonds, morning and evening.

Meetings in Brooklyn.

Dr. R. T. Hallock will lecture on the subject of Spiritualism next Sunday afternoon, at 3 o'clock at the New Hall, No. 23 Court street, between Jerolemon and Livingston streets. The public circle meets at 10 o'clock A. M., same day. Seats free.

The Tremont House.

The new Hotel known as the Tremont, situated on the corner of Sixth Avenue and Fortieth Street, affords a pleasant home to permanent boarders or transient visitors to the city. It is kept by Mr. Clarkson Dye, who is not without experience in his line of business, and whom we have found to be a frank and gentlemanly Proprietor. Ladies who may be disposed to patronize this House will find in Mrs. Dye an agreeable companion, a true friend, and withal a lady of many excellent qualities of mind and heart. When our friends visit this city—if they desire to be a little retired from the dust and noise, and, at the same time, if they do not care about the gilding of a Broadway Hotel, and the miserable trumpery of fashionable life—they may find a comfortable abiding-place at the Tremont, where the terms are moderate and the company is good. We speak from a personal experience of several months.

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Miss C. M. Beebe.

WE understand that this popular lecturer proposes to start on a tour to the West, about the middle of September, to be absent some eight or ten weeks. We bespeak for her a hearty welcome from our western friends. Applications to her for lectures during this tour, may be addressed to this office for the present; and to facilitate the arrangement of her appointments, should be made as early as practicable.

Magnetism, Clairvoyance and Spiritualism.

WE learn that R. P. Wilson, in connection with Dr. Henry, is now employed in lecturing on Magnetism, Clairvoyance and Spiritualism, and that they illustrate the subjects by public experiments. Those gentlemen are about to make a tour through Western New York and the Canadas, and we are requested to say that all persons who may desire to secure their services in this capacity are requested to address them before the first of September.

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VOL. V.—NO. 19. NEW YORK, SATURDAY, SEPTEMBER 6, 1856. WHOLE NO. 227.

The Principles of Nature.

Original.

THE LONGEVITY OF THE PATRIARCHS.

The statement in the Old Testament in regard to the great age attained by the patriarchs has encountered the incredulity of many persons who are inclined to consider it as either fabulous, or else that a different mode of computing time from the present one prevailed at that period of the world. But any one who will examine the Old Testament chronology, will discover that it is only by computing the ages of the succession of the patriarchs according to the term of years there assigned to them, that this chronology can be supported; and that any other mode of reckoning time would destroy entirely the links in the chain of the chronological succession, and could not *fill up* the time from the birth of Adam down to the birth of Christ, according to the Old Testament account, and would introduce inextricable confusion into the Bible narrative. This view of the subject, then, affords to my mind strong evidence of the truth of the Bible chronology in regard to the ages of the patriarchs.

But in addition to this kind of evidence in support of the Bible chronology, it is perfectly in accordance with what we should expect from the manner of the creation, as represented by Moses, who states that originally there were but *one man* and *one woman* created—Adam and Eve—and that from them the *whole* race of mankind proceeded. Now this being the case, it was necessary for two reasons that the life of man should be prolonged to a great duration in the first ages: one, that the population of the world should be multiplied as fast as possible, and the other, that while the human mind was in its infancy, and the arts of communicating knowledge in any other way than by oral tradition were unknown, they should have the advantage of the wisdom and experience which their ancestors of preceding generations were enabled to accumulate in a large course of years. We who live at this late period of the world, are enabled to avail ourselves of all the discoveries and attainments of past generations, by means of their *written and printed works* transmitted to us. And these facilities for acquiring knowledge are much more than an equivalent for the *abridgement* of human life which has taken place.

But in the first ages, when the arts of printing, and perhaps writing, were unknown, the cultivation and progress of the human mind must have been very slow even under the existing advantage of their great longevity. And had it been reduced to the span that now constitutes our lives, it would not have afforded them time to proceed much beyond making provision for the satisfaction of their animal wants. The *prolonged* period of their lives, however, gave them an opportunity of acquiring by their experience, observation and the divine communications which were made to them, a considerable fund of important knowledge, which they could communicate to their posterity, and to one another, by personal *oral tradition*. We all know that the human mind resembles a *rolling snow ball;* that in its first attempts at improvement, its capacity is enlarged very slowly, and the information it collects is scanty; but that by the exercise of its powers its capacity continually increases, and the acquisition it makes grows more and more extensive and important; and proceeding in this geometrical ratio, it becomes in time almost unlimited in its power of acquiring knowledge, and boundless in the field of its researches.

Now apply this remark to the *Antediluvians*. Had they lived no longer than men at the present day, from their limited researches and imperfect instruments of knowledge they could in fact have hardly improved their nature at all, before they would have been called to leave the world; and their children, instead of deriving any advantage from the wisdom and knowledge of their parents, would themselves commence their existence under circumstances no more favorable than their fathers; and so no progress would have been made in cultivating their moral and rational nature. Each generation would pursue probably the same course as the preceding, and like the brutes that perish, make no alteration or improvement in their habits, mode of life or in any other respect. But by their great *longevity* this difficulty was obviated, and an opportunity given them for improving their own nature and that of their posterity.

BOSTON, *August* 9, 1856. WILLIAM S. ANDREWS.

INCIDENTS OF TRAVEL.

BY DR. R. T. HALLOCK.

Continued.

The loftiest pinnacle or mountain peak of any age, reflects the light of the past and the future. The one side shows a fair expression of all previously existing values; the other a light prophetic of all that is to come. The geological strata of humanity consist of *fulfillment* and *prophecy*. The surface of each succeeding stratum presses lovingly upon that which underlies it, and contains all the goods and truths, with many of the crudities, existing between itself and the very beginning of human experience, and *something more*. For this reason, the world to-day has its roses and its thorns, its saviors and its betrayers, as of old; but it has also men of more comprehensive thought than Paul; it has oases of greater beauty than that Eden garden, though its roses were planted by angels and watered by the "River of God!" It has a purer and a loftier standard of morality than Moses ever dreamed of, and more "miracles" than the apostles ever saw. It is uttering a clearer *Gospel* than that "according to St. Matthew;" it is blessed with sublimer visions than ever greeted the astonished eyes of Grecian Sage or Jewish Seer. In short, *it is a glorious world*. It was born out of that Divine Fountain of *loveliness* where those twin sisters, *Beauty* and *Use*, bathe in perpetual smiles; for every ripple on the surface of those celestial waters is a light and a blessing. The world is beautiful, because in it we see an expression of the face of God! It is a world, my brother, not made to be *damned* at all. Nor will it be—give thyself no concern about that; its pervading odor is decidedly not brimstone.

Jamestown is on the outlet of this Chatauque Lake, and we reached it in the evening, where I exchanged hotels and strangers for the hospitality of a *sister* living a mile or two distant. How many old memories come with the grasp of a sister's hand after a lapse of years? You are in a strange place, and surrounded by many new faces; but *she* knows your old habits, your old loves and likings; *she* can make you a cup of coffee, bake you a rice pudding, roast you a turkey, that will "taste as mother's did." When you grasp that hand, you cross the gulf of years on a bridge of sunny memories, as beautiful as childhood in the light of its mother's love. Such a bed to sleep in, too! Ezekiel, on his Oriental couch, never had such a vision as I got out of that Chautauque bed and its surroundings. What its portent or meaning may be, must be left to my good friend, Mr. Fishbough, who can see as far into a mill-stone as the next man. It is but fair, however, that I tell it him first, so here it is: I dreamed—and *lo!* a *huge mammoth pot-pie*, composed wholly in the meat department, of the *legs of roosters!!* Where did that dream come from? Not from the nursery side of my memory, because *that*, I am quite certain, had a crust of "rye" overlaying a bed of "clams," not roosters' legs. I was not left long though, in the dreadful uncertainty of its origin. It came from an *apple-tree* overhanging my bed room window, which bore for fruit, not only my wonderful vision, but the whole feathered stock of the farm, not then on duty at the brook. One hoarse old Shanghai led off with the bars, and all his grandsons to the fifth generation joined in an independent chorus at their own convenience. I never heard a morning greeted with such a concert in all my life. The strong parts were perfectly terrific. Were I to try that bed again I would advertise for "sealed proposals" for the best non-conductor of apple-tree music that could be got up.

Who can tell us what it is all about, or *why* they do it? I have not curiosity enough in my composition to jeopardize the everlasting comfort of a *world* through a mere whim to taste an apple, as one of my maternal relatives is said to have done; but I *should* like to take the private opinion of an old rooster, as to what he thought of *morning*, considered as a popular institution. Judging from the voice of the "old cock" who spoke on that particular occasion, I should conclude that *he* held some pretty strong opinions on the subject; but whether favorable or otherwise, I could not distinctly make out—the sense of what he said being slightly obscured by the noise of his young friends.

What a field is here for the speculators in metaphysics! Is it a yell of defiance or a scream of welcome? Sharpen your steel (pens), ye wranglers, and go at it. You have settled the morality of Joseph's wife, and established the *Trinity* on an incontrovertible basis. Don't be floored by an old rooster! You have translated and commentated all the old "Fathers" out of their boots—try your hand at a "game cock." Translate that old feathered patriarch into good Yankee English, and then write a quarto commentary to let us know what he *means* by it when he says. "U-ook a-doodle du-oo-oo-o!" must be significant of some meaning or it would not be so universally hurled at

the coming day, or so invariably precede all our "new-laid eggs." But *what?*—you can't tell? "Here's wisdom!"

A-ha! I just smell the difficulty; and as I mean to apply for a patent I don't mind pointing out the particular corn on the toe of speculative philosophy, pinched by this uncommonly hard shoe. *The phenomenon is not stale enough to explain!* In other words, it keeps all the time occurring and repeating itself. Now, if, eighteen hundred years ago, all the roosters in Jerusalem and the Orient had concentrated their *last* crow in that respectable relative who awoke such disagreeable recollections in the mind of one *Peter* of pugnacious propensities, and then retired from business forevermore, and invested their floating capital of fame permanently then and there, in the "three per cents" of sacred relicts—the thing would have been as well explained and understood as "Balaam's ass!" That cock and all his *eggs* would have been held as sacred as the Pope's Bulls. "*John*† Bishop of New York," would have adorned his miter with a *fac simile* of his *comb*, and we should have been blessed with commentaries and explanations *ad infinitum*. But they didn't know *when to stop*. What commentator can be expected to risk his reputation on a text everlastingly a preaching of itself?—the theory prayerfully concocted over night having to take the chance of being refuted by the *fact*, next morning. Catch a commentator in that trap, if you can. Metaphysics has no concern whatever with the prosy reality of *existing facts;* but it can dissect the ghost of a *myth* with scientific precision, provided it is old enough to be respectable. A *rooster's egg* in a "mare's nest," flattened into popularity under a mountain of ages, will be sat upon by the whole "rookery" in succession, and they will quarrel among themselves, too, for the honor of being god-father to the hypothetical chicken. The theological division of that science is particularly luminous on the adverb THEN; on this its lucubrations are "as clear as mud." But it has nothing to do with the noun NOW. So you see here is the difficulty with the metaphysicians and the roosters.

But, bless us! when am I to get to Sugar Grove if I don't come down, like Zacheus of old, out of that tree? Stop, though. Dost thou suppose, impatient reader, that traveling simply means getting over a certain amount of *gravel* in a given time? If you don't look about you, you havn't been anywhere, though in *fact* you may have circumnavigated the globe. Traveling is somewhat more than measuring distances; were it not, one might sit comfortably in the chimney corner with Miss Cornell's excellent reference maps before him, and make the circuit of the whole country on the legs of a pair of dividers. This will never do. But then I have no dreadful accidents to relate, and no providential escapes with which to solace thy organ of wonder; nothing but common life, as it flows along in the easy ripple of its natural variety. My *lemonade* is a little too sour!—pass the cup to your next friend—it is too flat and tastelesss. Ah! I take—you want a "stick" in it. Well, wait till we come to where we can find "something strong," and then see. I can't make good wine out of a green gooseberry.

And what is Sugar Grove to thee? It is *my* daughter, not thine, who lives there. Thy interest in her is rather consequential than direct. It is a beautiful thing in a *family* way, to see the child you held upon your knee, seemingly but a year or so in the past, with one of her *own* in her lap; it is refreshing doubtless, to be hailed by the patriarchal title—*grandfather*. But as I am not the "genuine original," I shall not offer myself to Barnum, nor bore thee with a description of its thrilling beatitudes. Wait till thy time comes, and be let into its mysteries for thyself. I may speak briefly, however, of one of the suggestions which follow closely in the wake of its maiden glory.

It is a reminder that one is approaching the *harvest season*—that old Time is earnestly preparing the sickle and the rake wherewithal he gathereth in his great life-crop of human sheaves. How much *wheat* is there in the *sheaf* of me? Am I *ripening* for the harvest, or only rusting? Am I growing, or am I simply *green?* Shall I fall to the earth with the mellow tints of a ripened peach upon my cheek, full of the rich flavors of maturity, such as the husbandman may present to his best friends with honest pleasure, and without apology; or am I only *shrivelling up*, and getting to the earth with little notice from the law of gravity? Am I watching for his approach "round the corner," like a frightened child expecting a visitation of "bug-a-boo;" or like one who

> "Wraps the drapery of his couch about him,
> And lies down to pleasant dreams?"

So calleth "deep unto deep"—eternity unto the eternity within me! Make haste with thine answer, O Spirit! and see thou that it be delivered in accord with the divine music of natural processes. Expect not to leap out of this world by a *spasm* and a *miracle*, into the bosom of thy Father, nor to *sneak* into heaven through the back door of *unjust* mercy and tenderness. The pinions upon which thou canst alone achieve thy glorious flight thither must grow from thine own shoulders, not another's, and by thine own right hand must be shaped and balanced to cut the atmosphere of celestial love and truth.

Now I feel better, and will go back to Sugar Grove for an hour or so. The first thing you see of it from a distance is *four huge posts!* startling you with the idea that it may have been a *myth* all along, and now for the first time becoming objective. As you approach, however, you discover that this peculiarity belongs to one edifice only—an ambitious mansion, big enough in original design to house the whole village population, and straddling into the public highway with its four legs wide apart, for the benevolent purpose, doubtless, of catching them all as they approach to pass by. But for some cause, having, about two years ago, struck this attitude, there it stands sparring at society, like a huge skeleton, petrified before nature could find time to put any flesh upon its bones. Assuming for data the ratio of present progress, its owner will not have much upon his own by the time it is finished. You have heard of things "done brown"—this is *brown*, but not *done*. Its owner evidently mistakes Sugar Grove for a chip-monk's hole, and *wants to catch him*. Having essayed the stopping up of one end of it, or rather the frightening of its inmate by the spectral appearance of his grizzly skeleton, he is now pulling a huge storehouse into the middle of the street at the upper part of the village, by way of stopping up the other. What if it should turn out, as in the case of Ward Beecher's dog, there should be no squirrel there? The pleasure of watching the hole, though doubtless peculiar, is not apparent.

There being no end to the land in and about the village, it might reasonably be supposed that any limited number of feet of it would not be held as of *infinite* value like as in Gotham; but *it is*. "The rude forefathers of the Hamlet" (none of whom I believe "sleep" yet,) did originally squeeze out of the infinite space of which their little village is the center, a "public square," and solemnly dedicate it *to the pigs and juvenile instruction*. For their greater convenience and comfort it was left of course uninclosed. For years this verdant spot was subject to the undisputed occupancy of infancy, without the least regard to the number of its legs or to the shape of its nose. But the *world moves!* In process of time, our sharp friend, (he of the skeleton,) and *his sharper* friends, found a sad *defect* in the deed of gift! and, by some strange twist, not hitherto well defined in the science of optics, they have not been able to see anything *but defects* ever since, and do one and all walk crookedly to this hour, as if in the constant fear of stumbling over the legal defects they have laid in the path of their own progress. The "square" was not originally large. The claws of four well-developed individuals of the feline family, gyrating from a pivot at the extreme end of their caudal appendages, placed in its four equi-distant angles, would be in good military juxtaposition at its center. In fact, had the villagers been disposed to settle the defect in the title by trial of *fist*, there would not have been room enough on the "*grant*" to accommodate the high contending powers. So they took the whole legal area covered by the courts of Pennsylvania, and two Philadelphia lawyers by way of champions, and "sailed in" for a *free fight*.

For four years, religiously dedicating a year of quarrel in honorable memory of each cat instrumental in determining the momentous question of its "metes and bounds," success was various. It was conceded on all hands that the original donors *meant* well, and were anxious to do the handsome thing for posterity; but, like Colonel Hardy in the play, who exploded because he couldn't have his own way, in *having* his own way, that was nothing; their original purpose and intent aggravating in fact the presumption of doing good without "consulting counsel." Finally, they all met on the field of Waterloo (of course in harvest time, to comply with established military precedent), and there fought it out in a pitched legal battle. The old legal Rat who greased his whiskers out of the spoils of victory so they will stay greased for some time, contended that the original grantors, "under the statute," had no right to give away their own property without consideration, and the grantees had no power to accept it in trust for the good of the town. In short, though, out of compliment to the few good deeds attempted by man in his fallen nature, he would concede an honest and patriotic purpose on the part of the original parties to the transaction, it was clear they didn't know how to carry it out; and to affirm through the solemn voice of a court of *law*, the dangerous precedent of deeding away property without a valuable consideration, would be to overturn the established usages of the country, and the uniform practice of the *Christian Church!* (Applause.)

The word *church* of course startled the learned judge from his comfortable nap, it being invariably associated in his mind with the words "union" and "danger," which sound-headed judges never lose sight of for a moment, whether sleeping or waking, but mount guard over quite as well with their eyes shut as with them open; I say, sniffing danger from afar, the learned judge awoke, consulted his spectacles and his authorities, all of which were a little dusty, "not to put too fine a point upon it," absolutely *dirty* and begrimmed with mold—and proceeded at once to "deliver the opinion."

This in effect was, that beginning with Blackstone and looking *both ways* he was not able to alight upon any legal brother presiding, either in the past, present or to come, over any court, whether of civil or ecclesiastical jurisdiction, who has, either by the precept or the example of a decision, ever countenanced the monstrous doctrine of conveying real estate without a good and valuable consideration to him in hand paid! He knew a few fanatical examples still disgrace the pages of very ancient history, but the courts have invariably held the parties to be *insane;* and in the few instances where they have declined to disturb the bequests, they have been governed wholly by either the poverty of the parties interested, or by respect for the lacerated feelings of surviving friends. But as to the *Sugar Grove* litigants, they must "purge" themselves forthwith from this contempt of law and usage. "The safety of the Union" demanded it at their hands, and in these times of "free love" and "underground railroads," the country and "his honor" expected Sugar Grove to do its duty.

In consideration of this being their first offense, however, he would not imprison the delinquents who had dared, without precedent, to accept this property in trust for the public good, but would simply take the property *out of their hands*, and place it in those of the defendants *forever*, and *one day over*, to have and to hold, and to do with, whatever they list, as some slight token of esteem from legal justice, for their noble defense of the "compromises of the constitution," and the divine right of judges and men of property and standing; and would assign to the plaintiffs, in lieu thereof, the far lighter and more pleasing duty of "purging" their consciences from the sin, and their *pockets* of the "needful," to liquidate the *costs of war!*

I learn that the plaintiff's counsel, though a lawyer from Philadelphia, has never fully recovered his wits since the rendition of this *final opinion;* but the Sugar Grove people are a *good deal* wiser than they were before. Of course the defendants, being clothed with plenary power, would not be slow in doing it justice; for which reason, as before stated, they are engaged in the wholly *legal* but questionably *useful* project of hauling a rum-hole, which they erected upon the "square" in war time as a token of defiance, into the middle of the street as a monument of victory. The foundation upon which it stood, and the gaping cellar of one began about two years since, and *left* begun, save the addition of a few timbers across to strain out cows and other full grown quadrupeds, occupies, at this present writing, the "public grounds" of that otherwise beautiful little village. However, nature has a compensation for every kind of misery; when a pig or a duckling fails to appear at *vespers*, their anxious friends are sure to find them the next morning, all safe and snug, in the unfinished basement of their "central Park."

> "GOD sends his teachers unto every age,
> To every clime and every race of men,
> With revelations fitted to their growth
> And shape of mind, nor gives the realm of TRUTH
> Unto the selfish rule of one sole race;
> Therefore, each form of worship that hath swayed
> The life of man, and given it to grasp
> The master-key of knowledge, REVERENCE,
> Unfolds some gems of goodness and of right." LOWELL.

THE FLOOD—A FABLE OR A FACT?

THE Bible has been, and is now, considered as the oracle of truth by a great part of the world. It is said to be an inspired book, and written by God himself, or through his direct instrumentality. If this be true, we should judge that in all its teachings it must conform to the laws of Nature, as the laws of Nature conform to those of God. It is stated in the holy book that, at a certain time in past ages, it rained forty days and nights, and in consequence the whole world was destroyed, with the exception of Noah and his large family.

In the first place, is it reasonable to suppose that it was within the range of possibility for it to rain that length of time? No such event ever took place before—none since, that we have any record of. We do not believe that Nature could vary from her regular course to such a degree as to produce so much rain in so short a period. Science proves beyond a doubt, that the earth supplies its own water—that every drop of water that falls to the earth at any time has been on the earth at some previous time. The evaporation of the water on the earth—that is, the oceans, rivers, lakes, streams, gulfs, etc.—produces clouds which, being condensed, again descend to the earth in the form of rain. It will be readily perceived then, that in order to produce the flood spoken of in the Bible, there must have been a drought for an unusual length of time preceding it, and of sufficient severity, we should judge, to cause the destruction of the world before the flood came; and, moreover, does any one suppose that a rain of forty days and nights' duration would cause the water to rise to a level with the mountains? We should judge not.

Again: Would not God, in thus destroying his own works prove himself to be unequal to the task of completing that which he had commenced and pronounced to be good? The fact argues that the wickedness of man has power to influence and degrade God, and make him who is said to be the very essense of purity, love, mercy and goodness, a cruel and unjust being, who would commit a deed unparalleled in the annals of crime, and which the most degraded and hard-hearted man on earth would shudder at. And could any dependence be placed on such a God who would thus slaughter so many human beings?

In taking a more candid view of the subject, however, is it not more reasonable to suppose that the ancients, in accounting for the existence of the rainbow, manufactured the story of the flood, supposing that God placed it in the heavens as an indication of safety to the world in the future? It is well known that, in ancient times the existence of everything which appeared extraordinary was accounted for by fable or tradition. The creation of the world sounds more like a fable than anything else. Little of the laws of science was known in those days, and lightning was supposed to be fire hurled by Jove from the skies; the sun was a chariot of fire, etc. Why is it not just as reasonable to believe one fable to be true as another?

The creeds (or fables) of the various churches of the present day bear a striking resemblance to the fables of the ancients. The former, however, are more liberal than the latter. This shows that there has been a progression in fables and creeds, and that, as the world becomes more enlightened, it must live according to the dictates of a more liberal creed. But there is so much antagonism of creeds and churches at the present day, that we may soon hope for the time to come when the world will not be content to believe in fables and creeds, but found their opinions upon the immutable laws of science and nature. Spiritualism will do this, for it requires man to believe in nothing excepting demonstrable facts. It requires no church or creed, no wealth or station, to establish its power on earth. No man is arraigned before a church tribunal and sworn to cherish, obey and live up to the creed of his church; but every one is left at liberty to pursue his own course, to be his own judge, to sow the seed and to reap the harvest, and in the end to receive the benefits of his work. C. A. W.

REMARKS.

If the writer of the above will subject the ancient sacred records to a careful and candid reconsideration, he will not long be ignorant of the fact that large portions of them were written in the language of spiritual allegory whose imagery, as to its significance, closely conform to the law which governs the representative figures often seen by *modern* visionists when in the interior state. From this fact he may derive an important hint as to the *general* method of interpreting the history of the flood; and suggestions as to the more *specific* meaning of that history may be obtained by turning, by the aid of Cruden's Concordance, to all those passages in which floods, or troublous, overwhelming or dessolating waters, are spoken of, and observing the sense the context necessarily fixes upon the phraseology. He may perfect his investigations on this subject by inquiring, in like manner, for the allegorical significance of any water-craft, such as a ship or an *ark*; and then by inquiring for the allegorical significance of the sun, of light from the sun, and of that light when shining through a medium, and parted into its *component rays* in the form of a *rainbow*. The same method of investigation correctly pursued with reference to almost any other portion of the ancient Scripture, would, if we mistake not, reveal an *interior* meaning which has been little dreamed of, either by professing Christians or Infidels. F.

PRECAUTIONS AGAINST YELLOW FEVER.

NEW ORLEANS, *August* 10, 1856.

MESSRS. PARTRIDGE AND BRITTAN:

Brothers—There is a probability that your city will soon be scourged with epidemic, malignant yellow fever. If so its consequences will be terrible. All who can should leave the city, thereby diminishing the number of subjects of the disease, and thus far modifying the malignancy of its virus, as it is well known that it grows in power from the magnitude of its devastations. It is a specific disease, and bears no analogy to any other. Those who have not had it will take it if they remain within its sphere, unless they antidote its specific poison.

Yellow fever, in common with all epidemics, has a duration of sixty days, within which time it completes its existence, without reference to season, location, or latitude (though occasional cures may occur in the field of its epidemic ravages) till atmospheric purification is effected by frosts, rendering antidotal precautions necessary in such locations till thus relieved. Sulphur is the antidote of yellow fever. It is best administered in medicinal combination. The following combinations are suggested, subject to medical advice, of any and all schools and faiths of the profession. I will give the allopathic forms and doses only, though familiar with all the creeds and philosophies of the time.

Persons of costive and bilous habits should take a tea spoonful of Sulphate of Magnesia, dissolved in half a tumbler full of cold water, every morning, before or after eating, as may be advisable or agreeable.

Persons who are thin, pale, with a bloodless surface, predisposed to diarrhœa, should take three to five grains of Sulphate of Iron, dissolved in half a tumbler full of cold water, every morning.

Persons of a feverish habit, subject to intermittent and nervous conditions, should take one or two grains of Sulphate of Quinine, dissolved in half a tumbler full of cold water, each morning.

In each of these prescriptions the sulphur is the antidotal element; the medicinal combination is a collateral, applicable to the cases or states of the system. One of these will apply to all when within the range of yellow fever virus, and afford protection to most persons thus exposed. Regularity of habits and equanimity of mind, taking care of health prior to disease, is the only guaranty of protection from this baleful scourge. Treatment of this disease, after malignant symptoms are developed, is useless. It can be prevented—cure is impossible. When it is true yellow fever, it is death.

These suggestions are made under impression, and with the knowledge that Spiritualists will do their duty firmly and rationally; that they will not become involved in any panic, and evade the responsibilities imposed upon them by the ties of society and affinity, but exhibit by their works the power of their creed —*I will not say faith.* We believe nothing; we know all.

You will do as you please with these suggestions. If circumstances unfortunately should require their publicity, you may make them public without indorsing them or giving any authority or name. I have no desire to engage the medical profession in a quarrel or contest, or to play the empirical quack. E. C. H.

SINGULAR PRESENTIMENT.—Mr. J. C. Rogers, a young man engaged on this paper as a compositor, came into the office yesterday morning, and told the hands that he was unfit for work. Being asked what ailed him, he said that he had dreamed during the night that he saw his mother in her coffin, and the dream was so vivid, and had affected him so deeply, that he could not work. He remained about the office all day, much depressed in spirits, until four o'clock in the afternoon, when he received a telegraphic dispatch announcing to him that his mother was dead. The lady had enjoyed perfect health to within a few hours of her death, and no communication whatever had been received warning him of her illness. We have examined into these facts carefully, and can vouch for them. The communication of the circumstances of the terrible dream was made seven or eight hours before the telegraphic dispatch was sent. Publicity would not be given to this singular occurrence if there existed a shadow of doubt as to the entire truth of the main facts. The death took place on the morning of yesterday at Niagara, C. W., 228 miles from Detroit.—*Detroit Advertiser.*

THE LOVED AND LOST ARE FOUND.

BY J. M. JACKSON.

The following communication, received some time since, was accidentally mislaid, which circumstance delayed its appearance until now. We crave the indulgence of our correspondent for this seeming neglect.

WHEN so many beautiful stories of spiritual manifestations are everywhere found recorded in sacred history, it is a marvel that ministers of the Gospel can continue to doubt that angels are in constant attendance, and anxious to exercise in all conditions of life, their loving care, and to reveal their warm and active sympathies. How often were they exercised in comforting, in a palpable manner, the persecuted Apostles! They were possessed of the power of mediumship in a remarkable degree—seeing, hearing, and touching Spirits; and those angelic visitors had the power of opening doors, knocking off chains, and conveying human beings at a great distance, and when the holy men were in danger from their enemies, of making them invisible. Could the angel have forced his way through the iron gate of Peter's prison if he had been in a materlal form? No; the light, or vision, disappeared on the moment that the Apostle gained the street; his mission was accomplished. Again, mediums were often taken from one place to another very suddenly, as Philip was rendered invisible to the eunuch, and Jesus himself could appear at any time in the midst of his disciples; and how often "angels ministered unto him!"

Oh! the very name of Spiritualism should be a token that its believers walk with God, and it should be the last doctrine that would inculcate infidelity; its mediums should be bound together in a band noted for purity and holiness of living, meeting often together, and having sweet communion. No jealousy should mar the good they might do here. They must be united and teach the holy word of God—own the divinity of his son, Jesus Christ, avoiding all evil and false and demoralizing philosophy. How great a privilege it is to hold communion with bright messengers from the Spirit-world! "Clothed in shining garments," thoughts from spiritual guides and teachers come to thee and to many a weary soul bowed down to earth in despair. A calm and heavenly light descends, dispelling the gloom which death threw around their homes, when he so early removed one whose beauty and goodness endeared her to loving hearts, and whose pure Spirit returns again to breathe words of hope and peace through the medium best suited to the purpose—teaching us that God's love is boundless as eternity, and that in love he chastens all. He gave, he "hath taken away," and he will restore, for he doeth all things well.

In dwelling upon the memory of our departed friends, all the beauties of material things grow dim. We long to follow the light that leads to the land where storms beat not and friends never part. How often has the mourner wished for a magic mirror in which he could always see the departed living in blessed union with angels, and in communion with men! That mirror has been let down from the heavens, and in the present manifestations we see what the soul most desired. Mysterious light is over us; and amid the increasing splendors the mourner sees the forms of his friends in that great company which no man can number. All are there in the vast assembly of the Spirit-born; parents whom we delighted to honor are there; the dear sister who went down to death's embrace, clothed in all her matchless charms, smiles on us from the heaven of her purity. But oh! how much more beautiful as she stands on the immortal summits, pointing upward to her home! There stands the beloved friend who in dying, left a mighty void that time could never fill. All who had passed from earth, amidst the mournful tributes of fond memories and bitter tears, are restored in beauty made perfect by a heavenly Father's love.

An esteemed female writer who believed in the union between departed Spirits and their friends on earth, has illustrated her attachment to her deceased sister, in verse, as follows:

"True, some will call it fancy's flight,
And say it ne'er can be,
That in the wakeful hour of night
An angel speaks to me.

"The wondrous and mysterious ties,
Some hearts can never know,
That link the loved in paradise
With those they loved below."

A RIGID sectarian is one who is dwarfed in spirit. Like a person of inferior physical stature, his vision is circumscribed to the little *yard about his dwelling*, merely because he has not grown *tall enough to see over the fence!* S. B. B.

SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, SEPTEMBER 6, 1856.

TO CORRESPONDENTS.

"THE SPIRIT BIRTH; written under Spirit influence by one who knew not what she wrote." The above constitutes the title, and verbal claim to a spiritual origin, of some lines just received from an unknown correspondent at the West. The versification is exceedingly defective, and the whole conception and execution of the author's idea is entirely beneath the dignity of the subject. We feel persuaded that no intelligent Spirit would thank us for permitting him to be *born* after this fashion.

☞ WE have received one hundred and thirty odd "Lines written after hearing the cause of Spiritualism ridiculed by a professed Minister of the Gospel." The lines, though in a strong masculine hand, are signed MARY. Perhaps the author expected some unusual indulgence on account of our profound respect for "the Virgin;" but precisely for this reason, if there were no other, we can not publish the lines. They are not poetry *at all*; but they doubtless resemble the genuine article about as much as the writer is like a woman.

SCIENCE AND SPIRITUALISM.

DURING the late session of the American Association for the advancement of Science, Dr. HARE made three ineffectual attempts to secure for the current Spiritual Phenomena a respectful hearing before the Convention. That many of the members were quite willing to listen to the facts and the Doctor's expositions of the same is obvious from the remarks of several distinguished gentlemen, among whom we desire, most respectfully, to recognize Professors AGASSIZ, MITCHEL and ROGERS, whose conduct on the occasion evinced a proper sense of personal justice, and a consciousness that their claims to respect and confidence were so well founded that they might give *a single hour* to the proposed investigation without being ruined in public estimation. But there were neophytes in the Convention, whose claims to a relation with Science were so frail as to require careful nursing. Men of superficial minds and inordinate love of self, whose reputations are small and based on slender foundations, are prone to think that they can not afford to treat even their superiors with common civility unless they are accepted and sealed by the constituted authorties; and so they sacrifice the respect of wiser men by treating the profoundest subjects with contempt, and their most venerable advocates with gross indignity.

Mr. WINSLOW—who proposed to consider the subject of Spiritualism at a "special session" of the Association, to be convened "in the first Lunatic Asylum"—is doubtless an illustrious example of his class. It is quite likely that he will do as much for the advancement of Science, as he is doing to dignify the body of which he is a member, and to promote the personal grace of ordinary good manners. Such men are *mere tadpoles* who wriggle about in the shallow places of Science, and who seldom move without roiling the waters. Dr. WINSLOW is perhaps chiefly distinguished—we of course except the unenviable distinction which his motion in the late Convention has given him—for his papers on *Volcanic Eruptions*. The Doctor is manifestly more at home in the smoke and sulphur-stench of volcanoes than he would be in the etherial atmospheres and heavenly places of mental and spiritual science. We make no objection to any service he may have rendered, or may hereafter perform, in his appropriate department. On the contrary, we recommend him to pursue his labors and to stay where he belongs. His peculiar genius may have a suitable field and ample scope in the realms below; and if such men should chance—amid subterranean fires—to win a lasting preëminence, the world may not contest the justice of their claims. We have a word more on this point. Prof. HARE has rendered Science a substantial service and contributed something to the reputation of his country abroad, while certain vain pretenders do not hesitate to libel Science and American Institutions before the whole world.

The timid policy that has governed the conduct of many scientific men in their treatment of Spiritualism, is as unworthy of Science as it is regardless of human interests. It is assumed that the Spiritual Phenomena are not entitled to a scientific investigation; and the *Tribune*, after repeatedly advising such an inquiry into their nature and claims, yields to this extraordinary assumption in an article which will be found in another column of this paper. Now we propose to show that Science and the American Association, to be consistent, *must* not only credit the facts—the actual occurrence of which is no longer a matter of controversy—but they are also bound to examine their peculiar characteristics, and—if that be possible—to ascertain and reveal their causes. The Association, as its name and title most distinctly imply, was instituted for the ostensible purpose of advancing Science in America; and *Science* is defined to be *knowledge—especially that certain knowledge which is comprehended in a precise classification of well attested phenomena, and an exposition of the essential principles or laws whereon they depend*. There is, therefore, in the term *science*, nothing to warrant the arbitrary restrictions imposed by a majority of the *savans* and indorsed by the public journals.

But it is confidently assumed, in all the opposing theories, that the phenomena under consideration are all of *mundane origin*. If it be so, of course they belong to the realm of *Physics*, and hence are comprehended within *the acknowledged domain of Science*. The restricted sense of that term, and the popular limitations of the sphere of scientific inquiry and discovery, will not shut them out. Why then did "the American Association for the Advancement of Science" refuse to look at the subject; and why was "one of its most venerable and distinguished members" insulted by a mere tyro when he proposed to submit his facts, observations and conclusions to that body? Nor is this all. Why did Prof. PIERCE disregard the true principles and essential spirit of Science by insisting that the Convention could properly have nothing to do with the subject. Why do such violence to reason, and evince this unmeasured contempt for human character and human testimony, by assuming, at this late day, that the facts may find their appropriate place in the category of jugglery? And was there no more graceful and appropriate way for Prof. DAVIES to manifest "*his profound respect and veneration for the gentleman from Philadelphia*" *than by rising to stop his mouth!* If those gentlemen are without apology for their unreasoning opposition and this most unscientific deportment, and, at the same time, if these questions are permitted to remain unanswered, the people will be left to draw their own conclusions from such information as they already possess.

The phenomena are certainly no less deserving of careful investigation on account of their spiritual origin; nor are they for this reason to be excluded from the proper domain of scientific research. Science, as has been intimated, is *knowledge methodically arranged and systematically taught*, and we submit that such knowledge of spiritual things is attainable. Mental and spiritual phenomena admit of a classification; the proximate agents and forces employed in their production, and the particular laws under which they severally occur, may be discovered. To some extent they have been ascertained already, without the aid of the American Association. For these and other valid reasons, *Spiritualism is a subject suitable for scientific inquiry and elucidation;* and yet Science itself is dishonored by those who wear its insignia, and its professors are false to Humanity in this obstinate refusal to investigate its facts and laws.

Let the question involving the origin of the mysterious phenomena be answered in one way or another, the necessity for a critical investigation and a scientific philosophy is equally apparent to the candid and rational mind. The fact that Spirits produce the Manifestations *does by no means separate them entirely from the department of physics*. It is still doubtless true that the invisible powers conduct their operations through the physical forms and imponderable elements of the natural world. In one way or another their power and intelligence are perpetually exhibited through mundane instruments. It follows, therefore, that so far as such earthly forms and their dynamic agents are indispensable to the occurrence of the facts, so far, at least, are the Manifestations of a physical nature; and hence as truly entitled to a candid investigation before the Association as any other class of natural phenomena. And what if the *origin* be spiritual and their *bearing*, in some respects, religious; are they less worthy of respect and consideration on that account? Is the Association determined to be wholly *irreligious*, and does Science require men to forget God and to laugh at his Angels and ministering Spirits? Must its doors be forever closed and barred against the introduction of such subjects as are conceived—whether ignorantly or otherwise—to have religious bearings and to sustain spiritual relations? If this be either necessary or proper, why were the doors to the temple of Science not closed before? Other fields of investigation, long since opened and profitably occupied, present objects which naturally inspire devotional feelings and dispose the mind to religious meditation. It is not deemed to be unscientific to study Astronomy, though it be true that "the undevout astronomer is mad." Nor is any subject necessarily *unscientific* because it involves religious elements. To the truly religious mind every form in Nature is an index-finger that points to Deity. And thus all material forms and natural processes are divine in their origin, and spiritual in their last analysis—or Atheism is true.

THE HERALD ON THE CONVENTION.

WE find that many of the secular journals disapprove of the course of the Scientific Association in refusing to give Prof. HARE and Spiritualism a hearing at its late session. The *Herald's* special correspondent treats the subject very fairly for a skeptic, though he exhibits a great want of reliable information in his remarks on the tendencies and results of the Spiritual Movement. We extract from the *Herald* of last Sunday morning, portions of the correspondent's letter:

SPIRITUALISM.—The only incident worthy of special notice in the proceedings of the general session yesterday morning was the motion of Prof. Hare to be heard on Spiritualism. The old gentleman put the case very neatly. If, said he, you exclude the subject because you consider it trenches on religion, then you are confessed Spiritualists; and, if you are not confessed Spiritualists, you must believe that the phenomena are physical, and therefore fall properly within the scope of your association. Prof. Pierce met this with another dilemma. If, said he, the phenomena are spiritual, we can have nothing to do with them; and if they are not spiritual, they must be legerdemain, which is also without our sphere. You perceive that in this argument Prof. Pierce begged the question. He denied that there were any physical phenomena, save what were due to charlatanism; while the very gist of the argument of Dr Hare was to prove the existence of actual *bona fide* phenomena. Strange to say, no one rose there to expose this fallacious position of the great mathematician. Professor Mitchell of Cincinnati, proposed to give Professor Hare an hour, in respect to his gray hairs; and Prof. Davies, of West Point, made a common-place speech against the introduction of exciting popular topics into the association.

Dilemmas are said to have horns, and though careless people often verify the fact, it is seldom that such things are used as implements of *self-destruction*. Spiritualists are not insane enough to commit suicide in this way, but some of their scientific opposers are so. Dr. HARE wisely left the Convention to hang on the horns of that beast, while Prof. PIERCE deliberately impaled himself. He virtually assumed that all phenomena which are not spiritual in their origin, and not hitherto recognized by Science, *must be referred to legerdemain*. If such a specimen of false logic from such a source did not cause the dry bones of John Locke to rattle in his sepulcher, we may safely conclude that his Spirit did not attend the Convention. Moreover, if there was any exhibition of charlatanry before the Scientific Association, it is evidently not to be charged to the account of Dr. Hare, but to those who make such absurd statements in the name of Science, while they timidly shrink from an investigation, because it is likely to unsettle their previous convictions.

The *Herald's* correspondent says:

If there was no evidence whatever of the existence of these phenomena but the word of Dr. Hare, I think his character ought to have earned for his assertion sufficient credit to warrant an investigation. Granted that the chances are that he has allowed himself to be deluded in many instances; granted that there was a prospect of a troublesome and tedious inquiry; I hold still that it was the duty of the Association to make that inquiry and bring that delusion full into public view. When the first word of spiritual manifestations crossed the Atlantic and reached the ears of the late Francois Arago, his first exclamation was, "But what do Silliman and Dana say of this?" The answer was very simple. They had never inquired into the matter, never noticed it. The learned men of whom they are the chiefs and the type were so busy in finding out what happened twenty thousand years before Adam came, that they had no time to investigate the phenomena of their own day. And that investigation has never yet been made. At this moment, phenomena which hundreds of thousands believe to have existed and to exist, remain wholly unexplained; thousands of unfortunate persons, for want of accurate information on the point, believe that they are surrounded by Spirits; and scores upon scores of these deluded people every year culminate in an insane asylum.

This, as well as other portions of the letter from which it is extracted, evinces a growing liberality on the part of the daily Press of this city which it is gratifying to notice. But the writer is altogether mistaken in what he says about delusion

and insanity. The assumption that it is filling the abodes of the insane is not supported by the reports of the lunatic asylums, nor by any other evidence that is entitled to public confidence.

The writer from whom we quote refers to the too common propensity of some scientific men to give a preference to the investigation of old, lifeless, and comparatively useless things. This is illustrated by the following paragraph which we find in the *Tribune* of August 20th, directly over the report of the Sixth Days proceedings in the late scientific convention.

A FOSSIL APE.

A communication has just been made to the French Institute, of the discovery of the fossil remains of a monkey, the stature of which, according to the calculation of the proportions, is larger than that of any of the living chimpanzees. M. Fontan discovered these remains in a bed of marley clay, which is now being worked at the foot of the plateau on which stands the town of St. Gaudens. The fossil remains of this monkey consist of two halves of a lower jaw, and also a fragment of the front face of that jaw, in which the incisive teeth are placed. There were also found, at the same time, a thigh bone with a cartilaginous substance at each end. Each half of the jaw retains a series of teeth, which are all of the second dentition. M. Fontan has also discovered, in the same place, some bones of a macrotherium, of a rhinoceros, and of the dicrocerns, which appear to be identical with some previously found at Sansan. Europe now possesses portions, more or less complete, of six fossil monkeys; one found in Greece, two in England, and three in France.

Those who insist on restricting Science to Physics will perhaps be gratified to learn that Europe has a priceless possession, consisting of portions of no less than "*six fossil monkeys!*" Still, *that* is not a large number for the entire continent, and Europe has after all nothing to boast of over this country. The great naturalists who attended the Scientific Convention at Albany, all know that the American Association can show the remains of an equal number without going out of the Halls it has consecrated.

JUSTIFICATION AND CRITICISM.

THE *Tribune* of the 29th ult. has some respectful observations concerning the manner in which the recent Scientific Convention disposed of Dr. Hare and Spiritualism, and a brief criticism on the remarks of Professor PIERCE, wherein he assumed that the whole matter is already reduced to "a question of miracle or jugglery," neither of which a Scientific Association could, in his judgment, be expected to consider. We transfer the *Tribune's* remarks to our columns:

Prof. Hare has been trying to obtain a hearing on what he denominates Spiritualism before the American Association for the advancement of Science, but without success. In deciding not to open up this recondite and shadowy subject, we must presume that the Association has judged wisely. There are limits to human capacities; there must be corresponding limits to human duties; and no single association can prudently undertake to explore all the realms of knowledge and dissipate all the clouds that envelop our terrestrial condition. It was very well, then, for the Association to hold hard by the domain of Physics, and leave the vaster and more ethereal region of Ghostology to other explorers.

But the old judge was right when he advised his young brother just assuming the ermine, to "Give your decisions promptly, but keep your reasons to yourself; for your decisions may very probably be right, while your reasons will almost certainly be crude and erroneous." Especially does the logician who undertakes to impale another on the horns of that most perilous of all human creations, a dilemma, expose himself to the pains and penalties due to disregard of the old jurist's salutary caution. Thus Prof. Pierce is reported to have given the following reasons for resisting Prof. Hare's requisition:

"With no wish to treat Dr. Hare disrespectfully, he would say, these phenomena must either be due to spiritual influences, in which case every one will admit they do not come within the scope of the investigations of this Association, or else if they are due to physical influences, they must be referred to jugglery or deceit; in which case they are also manifestly not within our proper sphere of labor. He wished it to be distinctly understood that he was not now pronouncing a judgment upon the phenomena, but simply taking Dr. Hare's own judgment, and affirming that on either supposition, whether they are spiritual manifestations or not, they were equally excluded from the objects of scientific research. He confessed that, in the form in which Dr. Hare had entered his paper, they would have been obliged to hear it; but as the Doctor has now reduced it to the question of miracle or jugglery, he has himself excluded it from the sphere of our studies."

Perhaps this view of the case may pass current at Harvard, where the standard of Orthodoxy is generally reputed low, but we must say that its conclusion shocks our prepossessions. We know men of science are apt to talk of secondary causes as primary, there being an obvious colloquial convenience in so doing; it is understood that many eminent *savans* are inclined to limit all causation to the domain of Physics; but can it be that the American Association regards all assumption of a control of matter by any other Spirit than that evolved by its own organism as necessarily reducing itself to "a question of miracle or jugglery?" If so, what is its definition of miracle? And where, in its projection of the Universe, is there any place for the substantive existence and actual government of the Infinite Creator and Ruler who "In the beginning created the heavens and the earth."

WOLFGANG MOZART.

THIS great German composer closed his mortal career at Vienna, in the year 1791. The circumstances attending his departure were fraught with a mysterious and peculiar interest. His soul was a palace for angels and a temple for celestial harmonies. Perhaps he was most deeply inspired in the composition of his last work—*his Requiem*. When about to commence the work his approaching dissolution was distinctly foreshadowed by some invisible power. The Requiem was undertaken at the solicitation of a stranger, who had no sooner made terms with Mozart than he abruptly disappeared. The author soon became intensely absorbed, and felt assured that *he was composing the work for himself*. At length the Requiem—which had occupied more time than was at first anticipated—was completed, and with the last strain the unshackled soul ascended toward the immortal source of its inspiration. We copy the following touching description of his last moments:

Mozart had been employed on his Requiem for several weeks, his soul filled with inspirations of richest melody, and already claiming kindred with immortality. After giving it its last touch, and breathing into it that undying spirit of song which was to consecrate it through all time, as his "cygnean strain," he fell into a gentle and quiet slumber. At length the light footsteps of his daughter Emilie awoke him. "Come hither," said he, "my Emilie—my task is done—the Requiem —*my* Requiem is finished."

"Say not so, dear father," said the gentle girl, interrupting him as tears stood in her eyes. "You must be better—you look better, for even now your cheek has a glow upon it—I am sure we will nurse you well again—let me bring you something refreshing."

"Do not deceive yourself, my love," said the dying father. "This wasted form can never be restored by human aid. From Heaven's mercy alone do I look for aid, in this my dying hour. You spoke of refreshment, my Emilie—take these my last notes—sit down to my piano here—sing with them the hymn of your sainted mother—let me once more hear those tones which have been so long my solacement and delight." Emilie obeyed, and with a voice enriched with tenderest emotion, sung the following stanzas:

Spirit! thy labor is o'er!
Thy term of probation is run,
Thy steps are now bound for the untrodden shore,
And the race of immortals begun.

Spirit! look not on the strife,
Or the pleasures of earth with regret;
Pause not on the threshold of limitless life,
To mourn for the day that is set.

Spirit! no fetters can bind,
No wicked have power to molest;
There the weary, like thee—the wretched shall find
A haven—a mansion of rest.

Spirit! how bright is the road
For which thou art now on the wing;
Thy home it will be, with thy Savior and God,
There loud hallelujah to sing.

As she concluded, she dwelt for a moment on the low melancholy notes of the piece, and then turned from the instrument to meet the approving smile of her father. It was the still, passionless smile which the wrapt and joyous Spirit left on his features.

In due time the mysterious stranger reâppeared. He found the task complete according to the contract; but Mozart was not there. He had finished his work as an interpreter of the Divine harmonies on earth.

The Pic-nic.

ON Tuesday of last week some three hundred Spiritualists of New York and vicinity enjoyed their second pic-nic of the season, at St. Ronan's Well, near Flushing, L. I. The number collected on the ground was not quite so great as that which assembled at the same place on the 26th of July, but was on that account perhaps the more favorable to free social enjoyment, and the preservation of order in the public exercises. The day was beautiful, with a fresh breeze passing up from Flushing Bay and rustling through the grove, which, however, was a little too cool for the comfort of those who were thinly clad. The routine of exercises and enjoyments was much similar to that which was observed on the previous occasion, and everything, so far as we observed, passed off with regularity, and to the satisfaction of all parties. Speeches were made by U. Clark, Ira B. Davis, Dr. Young, Dr. Swackhammer, Mrs. Tuttle, and Mrs. French—all of which were listened to with marked attention. After the audience had partly dispersed, a little girl, about ten years old, was entranced and spoke under Spirit prompting, exciting much attention and curiosity from those who heard her, and exhibiting an amount of talent and fluency of speech clearly beyond her capacity while in the normal state. At half-past five and seven o'clock the friends left the ground and returned to their homes, generally feeling that the day had been pleasantly and profitably spent.

A DEATH ANNOUNCED BY SPIRITS.

WE have received the following particulars from Mrs. Susan Britnall of this city: On or about the 10th of July last she was in company with Mrs. Bradley, well known in this city as the medium for some remarkable drawings by Spirit power. Mrs. B. became suddenly entranced, and a Spirit speaking through her requested our informant to proceed presently to Boston, as her sister there was troubled in spirit and desired to see her, in consequence of a child of her brother residing in Milwaukee, Wis., having died. Shortly afterward Mrs. Bradley was again entranced, and Mrs. Britnall having asked *which child* of her brother it was who had died, the Spirit of her brother's little boy came and identified himself, and said that he had left the body on the sixth of July, at six o'clock. It was moreover predicted by the Spirit at the same sitting, that Mrs. Britnall would get a letter the next day, describing particulars. The Spirit also stated that the letter would be brought to her door in the morning at about eleven o'clock, but that she would not get it before evening.

Mrs. B., not having heard of the sickness of her brother's little boy, very naturally doubted the reliability of this communication. The next day, however, a letter was, according to the prediction, brought to her door about eleven o'clock in the morning; but she had gone out just before that hour, and did not return until the evening, when she first ascertained that it had arrived. On opening it she found it to contain full particulars of the death of her brother's little boy, whose Spirit had announced itself through Mrs. Bradley, and stated that his death had occurred on the sixth of July at six o'clock in the morning, just as the Spirit had declared.

On the facts of this case as presented in the foregoing statement, we place entire reliance; and if the reader can account for them on any other hypothesis than that of a spiritual agency, we hope he will make haste to enlighten us.

Miss Hardinge's Musical Academy.

OF Miss Hardinge's talents and skill as a composer of music we had some knowledge before we were aware of her removal to this country; and since we have enjoyed the opportunity of listening to her performances on the piano-forte, we are compelled to assign to her a high rank among the accomplished professors and teachers of musical science and art. We understand that her compositions are widely circulated and appreciated in England and Germany, and they will doubtless hereafter be far better known in our own land. She has opened a Musical Academy at 553 Broadway, third floor, and is prepared to take a few additional pupils in the opening of a Fall term. Those of our readers who wish to have their sons or daughters correctly and thoroughly instructed on the Piano and in vocal music, will scarcely find a person in this city better qualified for their teacher than Miss Emma Hardinge; and we are convinced also that no one is in other respects more deserving of their patronage.

Resumption of Sunday Meetings.

THE cool weather has brought back to our city many of our Spiritualist friends who had sought retirement in the country during the last six weeks, and it is the intention to resume the Sunday meetings for lectures in Dodworth's Academy Hall, 806 Broadway, on next Sabbath, at half-past ten in the morning and at the usual hour in the evening. We understand that Judge Edmonds is expected to occupy the desk both morning and evening. No doubt he will be greeted by a full audience.

T. L. Harris.

FROM a note received from Bro. Harris a few days since, we learn that it was his intention to leave, last Saturday, the place at which he has been stopping for the last three months (Pottersville, Warren county, N. Y.) and, on his way toward this city, to lecture at Glen's Falls on Sunday last. Next Sunday (7th instant) Bro. H. will lecture at Troy, after which he and his wife propose to sojourn at Southold, L. I., for a few weeks. We hope soon to have the pleasure of hearing Bro. H.'s voice in Dodworth's Hall.

☞ WE learn that Spiritualism has been under discussion before the Mechanic's Institute, this city, at two or three of its recent meetings. We shall probably hereafter have something to report concerning the investigation.

☞ WE understand that Miss Jay's health is improving, but that on account of her late illness and other circumstances her return to this city will be delayed till about the close of the present month.

DR. HARE AND THE SCIENTIFIC CONVENTION.

THE American Association for the Advancement of Science has just closed its interesting session at Albany. So far as the deliberations of that body were strictly confined to the old or ordinary fields of physical facts and scientific research all went on harmoniously; but the first reference to the Spiritual Phenomena seems to have created a sensation. We quote the following from the *Times'* report of the Sixth Day's proceedings:

SCIENCE HAS NO FELLOWSHIP WITH SPIRITS.

Dr. HARE wished in self-justification to be allowed an opportunity to state why, after publication upon the subject of the mysterious rappings, etc., he had adopted different opinions. The fact that movements of bodies do take place without contact, rests upon evidence so high that if it is set aside we must set aside all our belief that depends upon the testimony of witnesses a thousand years old. For the monstrous absurdity that man's capacity to give evidence decreases with the antiquity of the world, none will confess to.

Now, said the Doctor, let the Association hear me, or if it refuses to hear me, let it state the reason why. If the noises—the subjects of my investigation—are due to physical causes, then they are the proper subjects of its consideration. It can properly only refuse to consider them if they are of spiritual origin. If for that reason the Association declines to hear me, let it say so, and add its testimony to mine, that they are caused by the Spirits of the departed. (Laughter.)

The Chairman asked if the venerable gentleman intended to open the subject to a general discussion.

Dr. HARE—I want only the privilege of laying before you my reasons for differing from you all on the cause of these mysterious noises. It is a fact, said he, that on the 26th of February last, I went into a room where nobody but a girl and her mother were, and there stood a dining-table, which began to move without the contact of any one of us. I examined the table, and found there nothing under heaven to make it jump. I got on to the table, and it jumped me to a tune. There were in the movements of the table the evidences of both matter and mind. (Great merriment.) If such facts as this rested alone on my testimony, I would expect you to reject it as the raving of a madman; but no two madmen ever agree upon the subjects of their monomania, yet there are thousands concurring with me upon the points of my hobby. (Laughter.) I did not lightly enter upon my belief—it required no small amount of investigation to convince me against all the convictions of my friends.

Prof. PIERCE said that we must have very good grounds for refusing—for us properly to refuse—a request made in so manly a way.

Mr. WINSLOW, interrupting, moved that the subject be attended to in special session, that session to meet in the first insane asylum. (Hisses and other expressions of indignation.)

Mr. MITCHEL (the astronomer) immediately moved that an hour be assigned to Dr. Hare for an exposition of his views. (A few hisses, but general applause.)

Mr. AGASSIZ said he was sure the Association would not tolerate, for a moment, an insult to one of their most venerable and distinguished members. (Great sensation.)

Prof. PIERCE said it was just the motion of Prof. MITCHEL that he wanted to oppose. For, said he, if these are spiritual manifestations we have nothing to do with them. If they are of physical origin, then they belong to the class of deceptions and jugglery which it is not within our province to investigate.

Dr. HARE—(from his seat)—They are not in the class of jugglery or deception; they are admitted by our opponents to be true. Prof. PIERCE makes an assertion that it is jugglery. It is not so. (Great excitement—cries of "order, order!")

The CHAIRMAN—Will my venerable friend yield the floor to Prof. PEIRCE, who is entitled to it?

DR. HARE, (sitting)—It is the business of the Association to investigate every phenomenon of Nature.

Professor PEIRCE—It is that I take issue on; and with every respect for the distinguished member, I hope indeed the proposition will be voted down.

Professor MITCHEL—I havn't the slightest faith in those manifestations. It is utterly impossible for me to entertain any belief in such of them as have been presented to me; still, if my friends have investigated them with care, I am willing to hear their conclusions.

Prof. DAVIES, of West Point, trusted that it was not necessary for any man in this Association to announce his profound respect and veneration for the gentleman from Philadelphia; yet, as a member of the Association, he was not as likely to consider the individual—

Dr. HARE, (sitting) I ask nothing as an individual. [Hisses—cries of "order, order."]

Prof. DAVIES—I always endeaver to keep out of such Associations all the popular and exciting topics of the day. My private sympathies must not interfere with my duties as a member of the Association.

The question being called for, was put and decided negatively by a strong vote.

Prof. ROGERS, who in the moment of the greatest confusion had gone over and taken a seat by Dr. HARE, said: My friend, in the earnestness of his convictions, and entertaining no unpleasant feeling toward the Association for the vote just given, asks me to invite the members at their leisure to see him and hear his exposition of the subject. (Applause and a general good feeling.)

Prof. DEWEY moved a resolution (which was carried) that Prof. HENRY enter into correspondence with the government of California, as to some plan for preserving the famous fir trees which occur in only one locality in that State, and now in possession of the general government.

RELIGIOUS TOLERATION IN MEXICO.

A CORRESPONDENT of the New York *Tribune* gives an account of an interesting, and if successful most important, movement which is now in progress in the new Mexican Congress. It is nothing less than a well conserted, well sustained, and apparently popular effort to embody in the proposed new Constitution, an article securing religious liberty to all parties. We quote from the *Tribune's* correspondent:

On the 30th, a most memorable day in the history of Mexico, the discussion of the 15th article of this same Constitution was commenced in Congress, which concedes the free and public exercise of all kinds of religious worship in this Republic. The light has begun at length to force its way into these hitherto benighted regions, and, as was to be expected, a great deal of opposition is being manifested, but it will be in vain. The light of the age has been gradually infusing itself into the minds of this people, and they have begun to reflect, and the intellectually-favored have prepared themselves for the struggle.

On that day long before the doors of Congress were opened to the public, the ample avenues leading to them were thronged with people anxiously waiting to be admitted to the debates then about to begin. There was no parade of soldiery, nor the sign of a policeman—showing the confidence in the people's good sense—and when, at length, the doors were opened the galleries were instantly crowded with auditors. The utmost order prevailed, and after a few moments, Mr. Castenada, one of the seventeen who had given notice of intention to speak on the question, late Judge of the Supreme Court and Representative from Durango, opened the debate by a speech of some length against the article, which was listened to with profound attention. His only objections were that the Catholic unity would be destroyed by the permission of religious tolerance, that it was not expedient to permit it at present, and that it was against the popular desire. * * *

The arguments of those opposed to this article are characterized by moderation and caution, but the speakers argue as if they felt themselves engaged in a feeble cause. They were confined principally to the danger of so sudden an innovation, and to the inexpediency of religious tolerance *at present*.

The arguments in favor were of a different character from all the foregoing. The eloquence of the orators kindled as they spoke, and word after word as it fell from their lips was eagerly listened to and seemed to bear conviction to the minds of the audience, for peals of applause were long and frequent during the delivery of some brilliant passages showing forth the alleged causes of the condition of this unfortunate country and its inhabitants.

The people attend the debates in great numbers, and hail every generous word with loud cries of "Well said," "True," and so forth.

Nevertheless it is not all applause, for those speaking in favor of religious tolerance are often silenced by cries from the galleries of "Out with him," "Long live the Virgin," and the like, beside hisses, groans and coughing, while slips of paper containing the words, "*Viva la religion*," "*Viva la santisima Virgen*," "*Mueran los hereges*," are thrown by handfuls on the floor of Congress. I have seen several of the clergy even, surrounded by their friends, on these occasions, encouraging if not inciting them to disturbance.

Emerson and the Spiritualists.

IN our issue of August 9th, we republished a paragraph which was going the rounds of the secular press, in which Ralph Waldo Emerson was reported to have, in a recent lecture, made the following remark respecting the alleged spiritual communications which are now occurring:

It always happens that whatever Spirit is called up—Franklin, or Fenelon, or Napoleon, or Abd-el-Kader—it is always *Swedenborg* that answers.

In our remarks upon the foregoing, we expressed our incredulity that Emerson could ever have made such a statement as the above, knowing, as he evidently must know, that it is untrue. We are happy in being able to substantiate this impression by the testimony of Mr. Newton of the *New England Spiritualist*, and who, after quoting our paragraph, adds the following remarks:

It was our privilege to hear the lecture of Mr. Emerson, in which occurred the passage above partially reported. So far from casting ridicule upon Spiritualism, the great essayist in reality paid it a high compliment; yet we saw, at the time, that his peculiar and somewhat equivocal mode of expression was misconstrued by the more obtuse portion of his auditory, into a slur. The idea intended by him evidently was, that the representations of the Spirit-life and its philosophy as presented in modern Spirit-communications, *correspond essentially with those given by Swedenborg;* in other words, that Swedenborg's philosophy is generally repeated in these responses. The lecturer probably does not admit that the Swedish philosopher obtained his ideas from actual intercourse with that world, but considers them rather as speculations of his own; and probably he conceives (with a great many other misinformed people) that the responses obtained as from Spirits, through "mahogany," now, are not from actual Spirits, but in some way the mere reflex of human minds. It is much, however, for so acute a critic as Mr. Emerson to assert the essential harmony of modern revelations concerning the spiritual state, with each other, and with those received by Swedenborg. Those astute individuals to whom they are but a "jargon of contradictions," would do well to consider his opinion.

MISS BEEBE IN GLENS FALLS.

The following brief communication is from a lady whose intelligence entitles her judgment of Miss Beebe's Lectures to the reader's confidence. Miss B. writes under Spirit-influence, and in the production of her elegant discourses does not claim the credit of their authorship.

FOR the last four Sundays, the friends of Spiritualism in this village have enjoyed the great pleasure of listening to Miss Beebe's lectures, and in no respect have they fallen short of the expectations which the enthusiastic encomiums of their admirers in other parts of the country have awakened. Their elevated sphere of thought and original beauty of expression impress the hearer with the power of a master, and suggest the names of many of the wise and great long past away. Montaigne seems again to have found a voice for the added wisdom of centuries. We are also forcibly reminded of some living writers; one lecture, in style and general tendency of thought, is like Emerson; another suggests Carlyle. There appears, however, to be no prevailing individuality of style, but a great variety of excellence and beauty—a lofty eloquence which takes possession of the hearer by its own spiritual strength, as it is calmly enunciated by its appreciative apostle, who reads these noble productions as though they might be every word her own, so thoroughly has she digested and appropriated them. To all who ask for the true Wine I would say, fail not to hear Miss Beebe.

A. E. H.

MYSTERIOUS RAPPINGS.

MR. S. B. BRITTAN: WILLIAMSBURGH, S. C., *August* 2, 1856.

Dear Sir—Having been considerably interested in the manifestations of Spiritualism for some three or four years, and being always ready and anxious to engage in the investigation of its reality and teachings, I relate the following singular circumstance, hoping thereby to procure your advice and instruction as to the best mode of testing the cause of the phenomenon.

About three years ago, a lady of this district gave to another lady who resided near her, a small box, which this latter lady intended to keep as a relic in remembrance of the giver. Not long, however, after the gift, the donor of the box, being an elderly lady, died—the donee still retaining the box. Immedietely after this, says my informant, (the owner of the box,) there was heard a faint cracking or thumping in the box, at irregular periods. As just observed, the noise was comparatively weak, scarcely ever more than one blow was heard at the same time, and it appeared as if it were struck with some soft material. Gradually, however, as time progressed, the knocks became louder and more frequent, and appeared to be made with a harder substance; until at present the noise may be heard all over a large house, and from two to three successive blows are given, which appear to be made with a substance almost as hard as iron.

Hearing of this a short time since, I concluded to visit the place and hear for myself. I visited twice unsuccessfully, and on my third visit resolved to remain twenty-four hours, or succeed, when, after having waited about two hours, (about dark in the evening,) I heard several knocks distinctly, loud enough to be heard at a distance of twenty feet. The supposed cause, assigned by the lady of the house, why it did not strike or "rap" on my first or second visit, is that it is scarcely ever heard in the presence of strangers; but strikes more frequently and regularly when only the family are present. The box has been carefully examined at various times by various persons, and nothing has been found which can possibly give rise to such phenomena. Its size is about two feet by one and a half square, and it is made of white pine or some other soft wood. It may be well to observe that the raps occur as well when the box is full as when empty. Any suggestions as to the mode of investigating such things will be thankfully received by A SUBSCRIBER.

REMARKS.

The phenomena described by our correspondent is precisely analogous to sounds which in other cases have been satisfactorily traced to a spiritual agency; but of course it should not hence be taken for granted, without further investigation, that these raps have a spiritual cause. If the Spirit of the donor of the box has anything to do in the production of the sounds (as is probably the case) the medium of action is probably not sufficiently under her control to enable her at all times to respond promptly to the questions of the interrogator, by any number of raps that may be agreed upon for an affirmative or negative answer. There are two ways, however, in which (conditions being favorable) the question of the origin of the sounds may be determined. First, let the owner of the box, or some spiritually-inclined person, place both hands upon the box, sit quietly and with mind fixed upon the supposed Spirit, asking the Spirit to indicate its presence by a given number of raps. If no responses are obtained after sitting thus for a reasonable length of time, suspend the sitting and resume it at another time, when conditions may be more favorable. If this experiment is successfully repeated two or three times, it may be considered as decisive in respect to the spiritual origin of the phenomena, but not yet upon the question of the identy of the Spirit, which must be determined by other tests. If, however, the experiment fails, let the box be taken to some well-developed medium and the Spirit be interrogated in his or her presence.

P.

SPIRITUALISM IN MEMPHIS, TENN.

EDITORS OF THE SPIRITUAL TELEGRAPH:

By way of adding to the general fund of information respecting Spiritualism, I herewith transmit you a brief sketch of its rise and progress in Memphis.

Some year ago, an occasional whisper was heard concerning mediums and Spirit-rapping in our midst; but mediums at that time, like timid mice, scarcely dared to peep beyond their secluded holes, lest they should be hunted down and destroyed by the then prevailing intolerance of sectarian dogmatism. Nothing of a very marked character occurred for some time save the occasional burlesques of charlatan jugglers and their coffee-room compeers who were seized by fits of fancy for fun, frolic, and such reflexes of their own sentient being, as phases of the ludicrous—all of which served to bring Spiritualism into disrepute with all minds unaccustomed to looking beyond the chance straws on the surface. For these reasons, therefore, it was carelessly thrown aside as being unworthy of serious consideration.

It was under such circumstances that a number of ladies and gentlemen met and resolved to investigate and determine, if possible, the truth or falsehood of Spiritualism. Mrs. W., a lady of good ability and unexceptionable character, was developed as our writing and speaking medium.

After a series of the most interesting and instructive lessons, affording in their nature such evidences as, when coupled with those of a more imperious physical character witnessed elsewhere, produced that degree of conviction which with us amounts to a virtual faith of the truth of Spirit communion. Having, as a circle, arrived at this point, "Ta-che-co," our Spirit teacher, announced sufficient control of the medium to authorize public meetings every Sabbath evening, which have accordingly been held near the city, in a beautiful suburban grove. Hundreds upon hundreds flock there, all of whom are, of course, variously affected, from the extremes of arrogant scorn to mental illumination. We feel assured that much of the seed of mental revolution has taken deep root in Memphis, and that ere long we who have brooked the taunts, ribald jests and sneering of all classes, will soon be viewed in a more charitable light.

By way of encouragement to all who have resolutely entered the ranks of investigation, I might point to the detailed evidences we have witnessed that go to prove the existence of Spirit communion, which from its very nature emancipates the mind from a most inglorious thraldom, and brings to the soul a demonstration of its own immortality. I would enumerate these evidences, but it were better that the pioneering reason of investigators should make these important discoveries in its own explorations of Nature, and that it should see how far short science comes of explaining them, and how far the intelligence in the background of these manifestations from Spirit-land, partakes of a Spirit-nature, and that it may see for itself that progress is the great paramount law of nature, which necessarily establishes that link of connection between mind and Spirit, through and by which Spirit communion is legitimately effected.

Our manifestations here have been varied and satisfactory. There are several [circles] of a private and influential character in the city, at one of which the lifting of heavy tables, with persons on the top of them, representing battles, heavy seas, railroad trains, steamboats, race horses, and various other things in motion and under way, and other intellectual phenomena, such as playing on instruments without any human agency, and bringing messages from regions beyond the reach of human power—are enacted and represented.

The public circle, however, of which Mrs. W. is the speaking medium, stands forth as the Spartan band in this section. True, the testimony presented through her, though of the most startling, is not of the most conclusive character; for it is not unreasonable, from her known ability, that the incredulous world should refer her extraordinary productions to the inflamed enthusiasm of a stupendous brain. Such, I believe, is the inference of those who denounce her as a most extraordinary humbug on her way to the lunatic asylum. Yet she, though beyond all worldly necessity, comes down as a medium from the seven hills of self, mounts the cross, and undergoes a daily crucifixion, which to us is a conclusive example, and by manifesting which the world shall ultimately know the fruits of Spiritualism. Y. A. CARR.

MANIFESTATIONS IN ENGLAND.

PECKHAM, (LONDON, ENG.,) 7mo. 28, 1856.

Sir—When many strange things are taking place, it is difficult to choose which should be made public, the more so as very many are apparently of a family character, and as such only interesting to the members of the circle, unless viewed by minds who see through the incidents the development of that great principle of Spirit-intercourse sung on Sunday in our churches, but in prose, on Monday called absurd.

At the circle I now refer to, the leading medium is a young female, who falls into trance on sitting down in the chair at the appointed hour—states she sees the Spirits who are in the room, and what they are doing. She is also frequently impelled to open the Bible, and with closed eyes and averted head, points to passages of Scripture applicable to the then state of the members of the circle, and the incidents transpiring. Others at the circle are affected by muscular action. One of these, who never but once had an accordeon in his hand, was requested by the medium to take up one brought that evening by me. His hands were powerfully influenced, and after shaking the instrument in his hands a short time, he commenced and played accurately a hymn tune called, "Helmsly," the words used to which are

"Lo! he comes with clouds descending," etc.

While playing, the leading medium called for a Bible. One she never had in her hands before was brought, and with closed eyes and averted head, she opened the book, turned over a leaf or two, and then pointed with her finger to a verse which, when I went to the light at the other end of the room, I found to be Revelations, 20th chapter and 12th verse. The words were, "And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books according to their works. The unison of the tune then playing, with the passage of Scripture so pointed out, will doubtless surprise some of your readers.

At the following circle, held two evenings after, a concertina having two notes out of key was placed on the table. To my knowledge no one in the circle had ever seen it before. The person who on the previous sitting had played the accordeon, but never had a concertina in his hand, was influenced to take up the instrument, and played about fifteen tunes in a neat and perfect style. To test the power *mentally*, I asked that "Home, sweet Home" and "Helmsly" should be played. They were played immediately after the tune then playing was ended. The instrument was so handled that the false notes were not played the whole evening. How it was done is a mystery to one who thoroughly understands the power of the instrument, and who after the circle tried to play "Helmsly," but could not, owing to the false notes.

Yours as ever, J. JONES.

A CONCERT BY SPANISH SPIRITS.

ROCKFORD, *August* 17, 1856.

MESSRS. PARTRIDGE AND BRITTAN:

Inclosed I send for publication in your paper—if considered worthy—an article from the *Democratic Press* of Chicago. As the demonstration took place in my house, I can testify to the truthfulness of this description, so far as it goes. We have many such phases of Spirit-power in our midst.

Yours respectfully, J. B. YOUNG.

Having been informed that Rockford was a stronghold of the "Spirits," I expressed a desire to an acquaintance to attend a circle, who at once procured an invitation for me to be present at the house of a well-known and highly respected citizen of Rockford, last evening. I attended, was introduced, and almost immediately the circle "sat." Soon the influence of the "Spirits" was visible in the nerves of three or four of the circle, and shortly afterward a young man rose and addressed the audience in a foreign language—one that I could not, for the life of me, name, but which had a strong resemblance to pure Latin. It was intimated by the same medium, however, to be an oration from the Spirit of a Sioux chief, named "Dagon." This over, and the circle again "sat," when three mediums—two ladies and one gentleman—were influenced by the "Spirits," and commenced to converse with each other in a foreign language, in a very fluent style. After discussing some topic—to us unknown—one of the three commenced to sing, and was soon joined by the other two—each taking a different part. They sung what seemed to be pieces of oratorios, operas, etc., with a most thrilling effect. The lady who performed the "treble" went through all the professional touches of shaking, echoing, etc., in a manner quite equal to Parodi, or any of the most accomplished songstresses of the day. This lasted upward of an hour, and during that period the house was surrounded by a crowd of listeners, who all seemed to be perfectly fascinated by the performance. When the influence left the mediums one of them was immediately taken possession of by an English Spirit, who intimated that the performance was by three Spanish Spirits, whose names were on earth, "Erina, Satena and Savina."

Now, I am no Spiritualist; but I confess that "there is something in it." These three mediums were all highly respectable—above the imputation of reproach—and none of the parties could for the life of them speak any foreign language, or sing one piece of such music as we heard at the circle. Nay, more, one of the mediums had arrived at the house after the circle had sat, and after one of the other mediums had been influenced. This one, coming out of the "land of Spirits," looked around, pointed to the lately arrived medium, with whom she had been conversing and singing for two hours previous, and asked the person who sat next her, "Who's that?"

If you consider these "wonders" worth publishing, you are welcome to them. INDEX.

LETTER FROM J. B. WOLFF.

MESSRS. EDITORS:

I am not dead, nor retrograding in my faith in the existence of the departed, and their competency to communicate with the *remaining*, but I have ceased the active promotion of the cause until my external conditions are more favorable. Meantime, I am ever ready to give a "reason of the *faith* that is in me."

Spiritualism is quietly spreading, and could be largely increased in this vicinity. In the north part of our county there are a number of media and many believers. But the masses are not ready for this dispensation, and when they will be, is in the misty future. Compulsion is a positive evil. It is the highest duty of the reformer to place the truth, as he conceives it, within the reach of his fellows; if hungry, they will partake; if not, he may not complain. Men follow their strongest attractions—act up to their highest ideas of right. Time will rectify wrong. Right and truth may be tardy, but they will come. Progress is a necessity. The very ills we complain of are blessings in disguise. The great fault is want of discernment to see, and want of wisdom to apply.

Herein is a mystery. Others I can heal—many, not all; but I find no one to heal my physical maladies. I suffer in body, and am thus disqualified from relieving others, and must remain so until cured.

MOUNDSVILLE, VA., *August* 10, 1856. J. B. WOLFF.

PHYSICAL MANIFESTATIONS.

SOME of your readers may recollect a short account which appeared in your columns last October, of a visit which I made to Joseph Smith's Spirit room, New Cardingdon, Ohio, at which time Nahum Coons was acting as medium. At that time Mr. Smith was able to get but little through his own mediums, but since then his adopted daughter, Miss Mary Vinson, has been developed so as to produce all the wonders seen at Koon's.

The friends here were anxious to establish a similar *institution* in this city; therefore we have induced Mr. Smith and Miss Mary to pay us a visit and start one for us. They have been here now over two weeks, and have given sittings for ten evenings, mostly twice on the same night. The room selected holds twenty-five persons closely packed, and we have a similar retainer to Koons', Tippies' and Smith's.

I have been there every night, and at every performance, besides being in alone with them several times during their *previous talk*, which is customary before commencing. I have sat in all parts of the room, and have kept my eyes and ears wide open, and I am so far satisfied that it is done by Spirits out of the body, that I am willing to take my oath that it is God's truth. I am no enthusiast, no fanatic, but calm, cool and clear. I have no *blind confidence* in any one, and am only satisfied after receiving and reviewing all the evidence of all my senses—seeing, hearing and feeling.

The manifestations last night were listened to by about thirty persons, the half of whom had never witnessed anything of the kind, and were skeptical. They all, so far as I could learn, were satisfied that what was done there no mere man or men could do. Many on the *back seat* were touched, while the tambourine went round like light, then up to the ceiling and down to the floor, and up again, and around, all before you could count three. But they have been described over and over again. Suffice it to say that we had everything but the hand, which has not as yet been shown here. The room is at John Scott's house, and we intend to develop mediums of our own, and keep the room as a *permanent institution* in this city.

One word as to dark circles: I fear that some of you "men of the North" are rather prejudiced against dark circles, and perhaps unjustly. Some experiments in chemistry require o be done in the dark; the passage of electricity spirally through a glass tube, for instance—and yet the best chemist can not make this evident unless the *condition* (darkness) is around. So say these Spirits. Make us a retainer thus and so (no matter that the *Scientific American* says that there are no principles involved in its construction), sit around as we direct; put out the light, and sit quiet and still, and we will do certain things *that can not be done in the light*. True, you may and do have other manifestations in the light, but *these* require darkness. Then judge them for what they are worth, that is all they ask; and I for one say that it is as reasonable and just as that the chemist should have *his* conditions. I might as well ask you, Mr. Editor, to write an article without pen and paper. You could not do it, because the *conditions* did not allow of its being done. A. MILTENBERGER.

ST. LOUIS, *August* 5, 1856.

LETTER FROM IOWA.

WATERLOO, BLACK HAWK CO., IOWA, *Aug.* 13, 1856.

MESSRS. PARTRIDGE AND BRITTAN:

* * * This is a new village, of about fifteen hundred inhabitants, where three years ago only two or three log cabins stood to mark the spot. We have four orthodox churches, a few called free thinkers, and now and then a Spiritualist, but mostly in secret, for fear of the priesthood. In occasional instances, however, individuals have the manhood to unfurl their banner and declare their freedom, but only (as in all places where darkness covers the mind and gross darkness the people) to meet the anathemas, slanders and abuses of those who above all classes of men claim to love, to exercise charity toward, and live in peace and harmony with, all mankind.

That this state of things is not desirable or to be courted, we feel deeply sensible, but having been through similar exercises in other localities, and finding that the upheaving of the waters of superstition only tend to smooth the pebbles rather than break them in pieces, we submit to it with less of dread and horror, perhaps, than those who have more recently discovered that the light shineth in darkness.

We might add many to the list of incidents or proofs of a spiritual existence, and the verity of an intercourse with loved ones gone, as well as with more ancient ones, with which your columns abound, but it is uncalled for in the present condition of things.

But the object of this brief article is more particularly to call the attention of those in the field as lecturers, to this region, in the hope that some one or more may, in traveling through the West, find it consistent to call and give us a little of that which the much privileged ones at the East enjoy. This place is situated on Cedar River, ninety miles west of Dubuque, and eighty miles north-west of Iowa city.

Yours for the truth, JOHN BENTLY.

COINAGE OF THE UNITED STATES.—From Sept. 30, 1854, to Sept. 30, 1855, there were coined 1,068,020 double-eagles, 155,701 eagles, 259,165 half-eagles, 84,295 three dollar pieces, 331,080 quarter-eagles, 1,479,592 gold dollars. The value of gold coined in fine bars was $18,408,686 91, in unparted bars $3,675,477 05. The total gold coinage in value for this period was $48,857,575 96; the total silver coinage, $3,402,917 60; the total copper coinage, $15,454 95. The whole number of pieces coined in this period was 17,337,040. Their value was $52,275,948 50. The entire deposit of domestic gold at the mint and branches to the close of 1854 was $273,609,355, of which $264,250,018 were from California.

Interesting Miscellany.

GOD.

LORD, Jove, Jehovah, Deity, or God!
In whom is all I am, or can behold;
How have I utterance from this abject sod,
To voice vain hymns amid thy worlds unrolled?
How speech to question thy vast works of Thee?
How thought to lift me high amid thy stars,
And sweep the Night where all thy glories be,
Unflagging, tireless, as the swoop of Mars?

Whence am I, that my aching soul should rise
And claim relationship with Thine and Thee?
Spurning my native world, and in the skies
Ranging unfettered, fearless, homeless, free?
Are not this breath and body *all of me?*
My hopes, joys, loves, inheritances, *here?*
Ah! no, I read in all the worlds I see,
Thy grand response to such base, human fear.

And not alone in worlds that gem thy space—
A grander world is this cathedral *soul;*
I read it here, a thousand gospels trace
In lines of light—all thine immortal scroll.
This is thy Temple, God! built by thy power,
Thy wisdom hath inscribed thy Word within;
And loves, joys, adorations, wait the hour
When the high soul may shed its mortal sin.

God! on this little earth that gleams and rolls,
Amid thy worlds I stand, beholding each—
God! whose great work is yet not worlds, but souls,
Whom to call else than Father, were vain speech—
These glittering spangles on thy glorious robe,
These sands that make the golden beach of Time,
Birth-worlds of Mind, which from each shining globe,
Breathes unvoiced Hymns throughout the vast sublime,

Are but thy uttered Thought—words without bound,
This starry cope a speck—the Visible
To the Invisible, but as a round
Of the vast ladder souls may climb, and *shall.*
Yes! thy Realities are the Unseen,
Where life is truth, and the departed dwell
In mansions rising through the blue Serene,
Not built with hands, and each Joy's citadel.

God! Father, Parent, Benefactor, Friend!
Prescient, Omniscient, Omnipresent, Sole!
Good without pause! and Glory without end!
All speak thy Word, eternal in the Whole.
I tread thy teeming pathways, starred and blazoned,
Unguided hence, undazzled, unappalled,
Where, glory-crowned, thy centuries wreck-ladened
Are met, and Change, the earth-king, lies enthralled.

Here will I climb, and build amid thy Thrones
My empire, God! from thy Immortal shores
I hear Omnipotence speak thunder-tones—
There would I dwell through endless Evermores.
Earth! blatant mother!—synonym of groans,
Tears, sorrow, weakness, ignorance and pain!
Release me now, to hear no more thy moans,
Or come with succor for thee, if again.

Father! amid thy throned Eternities,
My heart would hymn its gratitude to Thee—
Not here amid these worlds, nor such as these—
Glory can dwell alone where souls are free;
Across thy Grand Infinity, o'er seas
Dowered with the splendors of thy Heretofores,
My soul would soar on wingéd ecstacies
To the Beyond, where Thought so grandly soars.

Soon may I rend, O Earth! thy prison bars,
And scale thy confines with the wings of light;
For thus my thoughts, impatient, walk the stars
That gleam like souls through thy environed night.
But when, O Mother of Mortality!
Will thy wrongs be appeased, wilt thou have peace—
Thy sorrows and thy sufferings cease to be,
And, more than these, thy utter blindness cease?

God! in thy name, Church sows her poison seeds—
God! in thy name, still trails the priestly gown—
God! in thy name, I trample priests and creeds,
Spurn with my foot each miter, cowl, and crown;
Sects must unmask to man's diviner needs,
Kings from their mocking thrones must topple down;
God! in thy name, Humanity yet bleeds,
But Truth hath risen, and marcheth to Renown.

Thou Inconceivable! Thou only Good!
Sole Monarch, God! thy angels hither bend,
They who have dwelt, and as I stand, have stood
On this torn earth—thy light *they* seek to lend;
O let it rain incessant—rain unspent,
Till Mind grows radiant as thy living stars—
Till earth-souls rise, and sweep thy Firmament
Unflagging, glorious, as the swoop of Mars.

H.

NEW ORLEANS, August, 1856.

A FRIGHTFUL INHABITANT OF THE AFRICAN WOODS.—The most formidable of all animals in the woods of Africa is the famous, but recently discovered, Troglodytes Gorilla, called in the language of the Gabun, Njena. It belongs to the ourang-outang or chimpanzee family, but is larger and more powerful than any other known species. The writer has seen one of these animals after it was killed. It is almost impossible to give a correct idea, either of the hideousness of its looks or the amazing muscular power which it possesses. Its intensely black face not only reveals features greatly exaggerated, but the whole countenance is but one expression of savage ferocity. Large eyeballs, a crest of long hair, which falls over the forehead when it is angry, a mouth of immense capacity, revealing a set of terrible teeth, and large protruding ears, altogether make it one of the most frighful animals in the world. It is not surprising that the natives are afraid to encounter them even when armed. The skeleton of one, presented by the writer to the Natural History Society of Boston, is supposed to be five feet and a half high, and with its flesh, thick skin and the long shaggy hair with which it is covered, it must have been nearly four feet across the shoulders. The natives say it is ferocious, and invariably gives battle when it meets a single person. I have seen a man the calf of whose leg was nearly torn off in an encounter with one of these monsters, and he probably would have been torn to pieces in a short time if his companions had not come to his rescue. It is said they will wrest a musket from the hands of a man and crush the barrel between their jaws, and there is nothing, judging from the muscles of the jaws, or the size of their teeth, that renders such a thing improbable. The common African chimpanzee abounds in all parts of Western Africa. Those of Southern Guinea are not so large as those higher up the coast. It is the nearest approximation to the human species of any of the monkey family. It is easily domesticated, is mild and sociable in disposition, and gives unmistakable evidence of strong personal attachments. Its character and habits are so well known that we do not feel it important to give it a more extended account.

WASHINGTON'S LAST MOMENTS.—Gov. Wise, of Virginia, in his oration delivered on the fourth of July, thus described the last moments of Washington: "He died as he lived, and what a beautiful economy there was in his death! Not a faculty was impaired, not an error marred the moral of his life. At sixty six, not quite three-score-years-and-ten, he was taken away, whilst his example was perfect. He took cold, and slighted the symptoms, saying, 'let it go as it came.' In the morning of December 14th, 1799, he felt a severe illness, and called to his overseer, Mr. Rawlings, to bleed him. He was agitated, and Washington said to him, 'Don't be afraid.' When about to tie up his arm, he said, with difficulty, 'More!' After all efforts had failed, he designed the paper he meant for his will, then turned to Tobias Lear and said, 'I find I am going; my breath can not continue long. Do you arrange and record all my military letters and papers; arrange my accounts and settle my books, as you know more about them than any one else, and let Mr. Rawlings finish recording my other letters which he has begun.' Between five and six o'clock he said to his physician, Dr. Craik. 'I feel I am going; you had better not take any more trouble about me, but let me go off quietly; I can not last longer.' Shortly after again he said, 'Doctor, I die hard, but I am not afraid to go; I believed from my first attack I should not survive it; my breath can not last long.' About ten o'clock he made several attempts to speak to Mr. Lear, and at last said, 'I am just going. Have me decently buried, and do not let my body be put into the vault in less than two days after I am dead.' Lear says: "I bowed assent. He looked at me again, and said, 'Do you understand me?' I replied, Yes, sir. ''Tis well,' said he." And these were his last words, and 'tis well his last words were ''Tis well.' Just before he expired he felt his own pulse; his hand fell from his wrist, and George Washington was no more."

REANIMATION OF DROWNED PERSONS.—Dr. Hall, an eminent physician of London, has just given to the world the results of a series of investigation on Asphyxia, or the suspended animation resulting from immersion in water, which are interesting in the highest degree, and if in the hands of others found to be effectual, will revolutionize the entire method of treating persons found drowned. He objects to the practice of seeking to restore animation by elevating the temperature of the body by hot blankets and hot applications. The suspended animation in the case of drowning arises from two distinct causes: first, a want of the air usually received in the process of respiration and, second, a retention of carbonic acid gas in the lungs, and its final permeation in the blood, and producing death from this cause alone, and is increased by heat and heating applications. Dr. Hall has pointed out one impediment to the restoration of this function which has hitherto escaped notice. This is the falling back of the tongue across the top of the glottis, or entrance into the wind-pipe. The first step in Dr. Hall's process is to remove this difficulty by placing the patient on his face and breast, instead of his back, as is usually done. The body is then turned slowly upon the face and breast. This motion, whose effect is to cause a considerable amount of air in the lungs to be expelled and re-inspired, is to be kept up until breathing is restored, or all hopes of resuscitation are abandoned. "Nothing," says Dr. Hall, "can exceed the beauty of this life-giving (if life can be given), this breathing process."
—*Baltimore American.*

SALARIES IN ENGLAND.—Cabinet ministers, $25,000; Lord Chancellor, $50,000; Lord Lieutenant of Ireland, $100,000; Vice Chancellors, $30,000; Master of the Rolls, $35,000; Judge of Appeals, $40,000; Chief Justice, $40,000; Judge of Queen's Bench, $27,500; Judge of Common Pleas, $35,000; Judges, generally, from $25,000 to $40,000.

CLAIRVOYANCE OF CHILDREN.—An incident was related to us by Mr. Pease, just before going to press, which isworth recording. His little daughter, seven years of age, was suffering from a temporary attack of sickness, and suddenly exclaimed to her mother, "Look, ma, what a pretty woman is standing there! She says she is going to cure me." The mother seeing no one in the room, was alarmed lest the mind of the child was suffering from slight aberration. She tried to correct the supposed illusion, but the child persisted in the correctness of her assertion, repeating, "Why, don't you see her? she is standing right there. She looks so nice! A bright light is coming out of her all around. Now she's gone away. See! now she's come back again. She moves so fast, and I can't see her feet go." As soon as the object within the child's vision became again stationary, she appeared to be submitting to an external influence wrought upon her by a being whose presence she recognized—developing symptoms similar to those following the ordinary mesmeric process. Her health was restored, and at intervals she stated that she saw the same "woman" before her in a pleasing attitude, and with a pleasing expression of countenance. From the description given by her, the Spirit was recognized by the mother as that of the grandmother of the child. Two other instances of the same kind have been related to us. In one of them, a little child was playing about the room in which a circle was in session. Suddenly the child exclaimed, "Oh, ma, see what a pretty little hand there is under the table, writing." On examination a pencil and paper with writing on it were found, but the hand by which it had been executed, was invisible to the natural sight of the company.—*Spiritual Messenger.*

THE MONKS OF MOUNT ATHOS—Mount Athos, in Greece, is well known as being the site of a number of large monasteries—inhabited by upward of six thousand monks. About one-third of the number of this singular fraternity, are constantly engaged upon begging expeditions. They may always be recognized by their long, black, woolen dress and high felt hats—carrying in one hand a little casket adorned with the picture of some saint, and in the other a staff, the support of many a weary mile. They hear the confession of the penitent, and sell small crosses of carved wood, as they go along. Vainly does the artisan or peasant seek to escape the monk's visit—he follows him, and rarely quits even the humblest dwelling without having contrived to extract a few paras to increase the store in his little casket, under the guardianship of the saint. The most successful beggars among the monks are the most highly honored among their comrades. But the monasteries are not entirely dependent for their income upon the charities of men. They are all endowed with lands, which some of the monks cultivate, and the farms are well stocked with herds of cattle and sheep. Others of the brotherhood employ themselves in fishing in the bays and creeks of the Mediterranean. No female of any kind, whether human or brute, is allowed to approach the holy mountain—it being believed that its sanctity would suffer if the presence of any creature of the feminine gender were permitted.—*The Portfolio.*

SINGULAR CASE.—A correspondent of the Machias (Me.) *Union* details a very curious case: "Captain Tufts, of this town, having in a keg in his store, about two pounds of gunpowder, and wishing to use the keg, poured the contents into a paper, which he carried to the house, and gave to his wife for safe keeping. Mrs. Tufts, being busily engaged in domestic affairs, put the powder in the oven of a stove in an unoccupied room, with the intention of taking it out when at leisure; but forgot to do so. Not long after this, while Capt. T. was sawing in a lath-mill, one of his hands coming in contact with the saw, was nearly cut off. He was carried home completely exhausted from loss of blood. His physician and friends had nearly despaired of his life, as every effort to stop the blood proved unavailing. In the mean time a fire was kindled in the stove which contained the powder, in order to warm the room for the reception of Cap. T. Immediately after kindling the fire, his friends proceeded to carry him to the room, and had just reached the door, when the powder exploded—breaking the clock, stove, window-glass, etc., into atoms, and starting from its place one end of the house." But the *curious* part of the story is, Capt. T. received a shock which immediately stopped the blood, thereby saving his life; for it was the opinion of his physician, that had he bled another ounce it must have proved fatal.

A REMARKABLE occurrence took place at the Blue Ridge Tunnel, in Virginia, one night last week. The third set of workmen were engaged in digging as usual, when one of them, Pat Flagan, noticed that the texture of the rock before him changed suddenly from hard to soft and that the soft was wet. Shortly after a stream of water issued from an orifice which he had made. This was succeeded by a heavy rumbling sound, "like the cars," which so frightened the hands that they all made for the open air. Well was it for them that they did so! The sound continued to grow louder and louder for some minutes, till a crash was heard, and immediately a vast stream of water rolled out of the tunnel. An eye witness says that the head of the stream was at least ten feet high, and that it swept carts and barrows before it like chaff. The stream continued to pour a perfect river till 12 o'clock, when it gradually subsided, and was low enough at 3 P. M. to allow us to make a hasty survey of its cause. It seems that there is, in the middle of the mountain, an immense cavern or pocket, in which water from the melting snow has been deposited for years, and that the line of the tunnel taps this cavern near its center. The cavern will save the State a good deal of money, since nature has opened a road through near three hundred feet of solid rock. This will expedite the completion of the tunnel greatly.

AN honest and sensible man will rather be a grave to his neighbor's errors than expose them.

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CONTENTS.

The Philosophy of Questions and Answers,.....Page 7
The Assembly Shorter Catechism, Revised and Corrected..... 25
Questions on Life, Local and Universal,..... 61
Questious on Theo-Physiology,..... 75
Questions on the Despotism of Opinion..... 87
Questions on the Martyrdom of Jesus,.....101
Questions on the Myths of Modern Theology,.....131
Questions on the Evidences of Immortality,.....153
Questions on the Effects of Utilitarianism,.....213
Questions on the Origin and Perpetuity of Character,.....253
Questions on the Benefits and Penalties of Individualism,.....283
Questions on the Benefits and Penalties of Institutionalism.....301
Psychometrical Examination of William Lloyd Garrison,.....319

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